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THE  
PLAIN MANS SENSES  
EXERCISED

TO

Discern both GOOD and EVIL:

OR,

A Discovery of the Errors, Heresies,

and Blasphemies of these Times, and the Tolera-  
tion of them, as they are collected and testi-  
fied against by the Ministers of LONDON,

*In their Testimony to the Truth of*  
JESUS CHRIST.

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With an *APOLOGIE*  
FOR OUR PUBLICK

MINISTRIE

AND

INFANT-BAPTISM.

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By *William Lyford*, B. D. and late Minister of the Gospel at  
*Sherborn in Dorsetshire.*

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LONDON,  
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By William Leggett, Minister of the Gospel at  
Newbury in New-England.

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*The Preface to the Christian Reader,  
both Ministers and People.*



O you that are *Ministers* I humbly crave three things :  
1. Your Pardon for this my audacious undertaking ; it is a work best befitting the Protestors themselves, or some other able Divine, who is a man of greater parts and learning, better versed in Controversies new and old, than I am, or pretend to be. In the Church there be two ranks of Teachers; some whose work it is *dolare lapides*; others, *ipsos artifices*; our people are like *rough stones* digged out of the Quarre; By the *hammer* of Gods *Word*, many of them, are by his Blessing upon our Labours, made *polished stones* for Gods *Temple* : But we our selves need polishing by the skill and learning of the others; for they *digg deep* to *search out hidden Knowledge*, they *hunt* and *catch* the *Venison*, which we so readily *dresse*, and dish out to our Hearers; Let them have the honour of their Gifts and Labours. It is the work of an Age to breed a sound learned man, and none but *dunghill*-spirits will undervalue such *precious Jewels*.

Secondly, If any take himself causelessly charged with Error, I beseech him not to impute that unto me; for I neither choose my Adversary, nor my Argument, but take up both as drawn up by the testimony



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*A Preface to both*

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of faithfull Ministers : And although it be no faire dealing to take up an ill report of another, and it is never my manner to take upon trust what I believe, or propose to others to be believed ; yet thus far I hope I may be excused, because every one's Error, which I tax by name, or by some characterizing circumstance, I do it upon my owne certain knowledge, that it is their opinion by the testimony of their own writings : As for the rest, I name none, I asperse none, I charge none; onely this I do, known vulgar Errors I endeavour to confute ; And this I may do, without asking who is the Father, and without wronging the unknown Author of them.

Thirdly, Seeing it hath pleased God, when I came to the end of the 11. Chapter, to put a period to my Studies by the great encrease of my Disease upon me, and shortly after to my Life it self; my humble request unto some of my Brethren of the Clergy, is, that if it be not too mean a condescention, they will be pleased to go on where I have left, and so to finish the work, unlesse they judge it fitter to draw all anew with their own more learned pensill. The Work is likely to be profitable to the People of this Nation, especially in such a time as this.

You that are the *People*, I crave leave, first, to admonish, secondly, to exhort.

Jude v. 19.  
2 Iohn v 2, 10.  
Rom. 16. 17.

First, Let no man beguile you with faire words, under the gilded notion of *Saints* : Accept no mans face against the least truth of *Jesus*. If any come unto you in *great humilty*, and *shews of love*, in *sheeps clothing*, and bring *new and strange Doctrines*; if he go about to cause *Divisions*; if he be one that forsakes *Ordinances*, vilifies *Ministers*, and the old way of holy walking

walking with God ; you are bound in conscience *not* to receive him into your houses, but to avoid him ; you sin if you do not.

Against such corruptours of pure Doctrine, *Ignatius Martyr* in his Epistle *ad Trallianos*, p. 68. doth most gravely warn all Christians in these words.

*Sunt quidam vaniloqui, & mentis seductores, non Christiani, sed Christum mercatores, & cauponnantes verbum Evangelii, qui venenum Erroris commiscentes dulci blandimento, sicut ænomeli, ut qui biberit illius potus gustabilem sensum, dulcedine captus, inobservanter morti addicatur.*

There are certain vain Talkers and Seducers, not Christians, but such as make Merchandize of Christ and his Gospel, who mingle the poyson of their Errours with sweet and pleasing words, as Vintners that mingle Honey with their Wine, so that he which drinketh of that pleasant Cup, being delighted with the Taste, is unawares mortally poysoned. Thus that holy Martyr who lived in *St. Iohn's* time.

It is an unworthy temporizing, and a soul-destroying flattering speech of one that saith, " Heresie in a good man is no sin, and Heresie, though the matter be never so grosse, if it be not affected, if there be no design of the will in it, is no sin. But you Beloved, remember what the Scripture saith of Heresie, *There shall be false teachers among you, which shall privily bring in damnable Heresies* ; Heresies be damnable, though privily and unawares brought in: Another Apostle tells you, that it is a fearfull judgement to believe a lie ; and Heresie is a lie ; And if it be so damnable, not to believe necessary Truths, what is it to hold

2 Pet. 2. 1.

2 Thes. 2. 11, 12.



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*The Preface to both, &c.*

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hold that which is most opposite to Truth, grosse Heresies? Lastly, observe what a third Apostle saith, 2 Ep. *Iohn* v. 9, 10. *Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God; he that continueth in the doctrine of Christ, hath both the Father and the Son.* The testimony of three Apostles I hope will stablish you hearts against the glossing and power of all Seducers, and not suffer you to think or speak favourably of the least Corruptions of Christs blessed Gospel; it is matter of *jealousie* to him. Read 2 Cor. 11. 2, 3.

Secondly, I exhort, that you carefully observe the method and scope of this Book, which is to lay before you certain *distinctions* upon the most materiall, yet perverted points of Religion in these daies, that so the *Chaff* being sorted from the *Wheat*, you may see in which side of the distinction the *Truth* lies, and in which the *Fallacie*. All things are set down as perspicuously as the nature of the matter will permit; yet some things you must read over twice or thrice, else you will not *discern* of things that *differ*. It is chiefly intended for your Edification and Confirmation. The God of Truth guide you into all saving Truths. *Amen.*

The End of *William Lyford*, a Sinner, justified in the Blood of *Christ*, and sanctified by his Word and Spirit, who resteth in hope of *Eternall life*, which God, that cannot lie, hath promised before the world began, Tit. 1. 2.



*Some MEMORIALLS of this godly, able,  
profitable Minister of Christ, William Lyford, be-  
ing the whole of what was delivered concerning him  
after his Funerall Sermon, by W. H. D. D.*

*Together with  
Two remarkable clauses taken out of his last Will  
and Testament.*

**A**ND it was the same staffe of comfort, namely, *The look-  
ing for the appearing of the great God, and our Saviour  
Jesus Christ*, which did uphold our dear deceased friend and  
Brother, whose Funerall we are now to solemnize, in the long  
time of his sicknesse; and in what ever former trialls, the  
Lord was pleased to exercise him with: He still had an eye  
to *that blessed hope*, which he did so firmly believe, was laid  
up for him. They be materiall pithy expressions of his own,  
to this purpose, which I think fit to acquaint you with, out of  
two or three of the last Christian Letters I received from him.  
In one of them he doth thus expresse himself: *However it  
shall please God to dispose of my health, I rest comfortably assu-  
red of his everlasting love to me in his Son Christ Jesus; who  
loved me, and gave himself for me.* In another thus, *In the  
use of the means I doe wait, what the Lord will doe with me; I  
know it shall be well with me at the last, having so many pledges  
of his everlasting love to support me.* In a third he hath these  
words, *My wasting continues, and my stomach also faileth me,  
but my God faileth me not: in him I have refreshings, in the  
consideration and experience of the great things, he hath done for  
me here, and in the contemplation of farre greater things, yet  
prepared for me.* Some few daies before his dissolution, be-  
ing desired to give some, that visited him, a little tast of his  
present



I Cor. 15. 57,  
58.

present hopes, together with the grounds of them, for their comfort and instruction. He cheerfully answered, *I will let you know, how it is with me, and upon what ground I stand.* Then stretching forth his hand, he spake to this effect, *Here is the grave, the wrath of God, and devouring flames, the just punishment of sin, on the one side; and here am I, a poor sinfull soul, on the other; but this is my comfort, the Covenant of Grace, which is established upon so many sure promises, hath salved all: There is an Act of Oblivion passed in Heaven: I will forgive their iniquities, and their sinnes will I remember no more, saith God. This is the blessed priviledge of all within the Covenant, among whom I am one. For, I finde the Spirit, which is promised, bestowed on me, in the blessed effects of it upon my soul, the pawns of Gods eternall love; by it, I know my interest in Christ, who is the foundation of the Covenant, and therefore my sinnes being laid on him, shall never be charged on me. When the time of his dissolution approached, He called for his nearest relations, his Wife and Children; He commended them to God, the living God, the everlasting Father, with blessings and prayers, that they may have their part and interest in the everlasting Covenant, laying a charge upon them all, that they should continue still to give themselves to reading the Scriptures. When the earthly house of his tabernacle was even upon the point to be dissolved, with much adoe he uttered these words, *My dissolution is more comfortable to me, than was my marriage-day. Now thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore my beloved Brethren be ye stedfast, unmoveable, alwaies abounding in the work of the Lord; forasmuch as you know that your labour is not in vain in the Lord.* Though it was the desire of our deceased Brother, that I should not make any solemn narration of his demeanour here among you, yet I cannot but speak something of him, that we may glorifie God in him, and for him; and to stirre up my self, and you, to an imitation of those graces of God, which were so eminent in him. We are to take special notice of it, that by the strength of Gods grace he remained stedfast and unmoveable in the Articles of our holy Religion in these declining times. Being asked upon a time, *Why he*  
*continued**

continued so resolved in his way, when as so many did in divers things alter their opinions ? His answer was this, Because he did ground himself upon the Word of God, which is not altered. He was not a reed shaken with the winde, but a pillar in the house of God. He could professe it with holy Job, according to his degree and measure, *But he knoweth the way that I take, when he hath tried me, I shall come forth as gold; my foot hath held his steps, his way have I kept, and not declined, neither have I gone back from the commandment of his lips. I have esteemed the words of his mouth, more than my necessary food.* He could professe it with the Psalmist, *a I have stuck unto thy testimonies, and thy b testimonies have I taken as an heritage for ever; for they are the rejoycing of my heart.* With those sincere converts, He continued stedfastly in the Apostles doctrine and fellowship, and breaking of bread, and prayers: in breaking of bread, when as we have so many half-Ministers of late, who doe only preach the Word without administering the seals, the Sacraments which are annexed to it. He had a singular dexterity in Catechizing, in opening the grounds of our holy Religion, in a perspicuous clear manner, to the capacity of the meanest. He did feed Christs lambs, as well as his sheep. He took great delight in it, he would often say, That if he had done any good here among you, it was by catechizing. Where let me in a word commend this necessary part, though so generally neglected of our Ministeriall function, to his Fellow-labourers, who have so lovingly assisted him for so long time together; that they would effectually set themselves to it, that so they may by Gods blessing reap the like benefit and comfort that he did. How cheerfull was he in his going out, and coming in among you, in publick, and in private? How was his heart lifted up in the waies of the Lord? He did serve the Lord with his spirit, in the Gospel of his Son; he was a workman that need not be ashamed; he preached in demonstration of the spirit, and in power; He was able to convince gain-sayers. In his Sermon, which he was importuned to print at Oxford, after he had preached it there, how does he wooe those that are off from family-exercises, to remember from whence they are fallen, and to doe their first works? His

Job 23.10, 11, 12.

a Psal. 119. 36.

b Ver. 111.

Acts 2. 42.



\* Blessed be  
God.

Num. 27. 16.

Ier. 3. 15.

Ver. 13.

Heb. 6. 11, 12.

words are to this effect, When you were wont to pray with your Families, to repeat Sermons, to instruct and catechize your Children and Servants, was not that your best time? and it is great pity they did not listen to the voice of this *charmer*, who did *charm so wisely*. He went over the whole body of Divinity among you. He acquainted you with the whole counsel of God. He spent himself for you. God grant your profiting may prove in some sort answerable to his endeavours. He was constant in the duty of prayer and supplication, with thanksgiving; 'twas a branch of his daily devotions, That God would be pleased to assist him mightily in his last conflict; and he did, as he told some of his friends that were about him \*, reap the benefit of it. He was so farre from being affrighted at the approach of death, that he lifted up his hand, and his eyes, and with a serene cheerfull countenance yeelded up his soule into the hands of his faithfull Creator, and Redeemer. He was daily mindfull of you, the people of this place, which he had the cure of, in his prayers. Not long before his departure he lifted up his heart to God, for a good successour for you, as *Moses*, the servant of the Lord did, when he was to be gathered to his Fathers, *Let the Lord the God of the spirits of all flesh, set a man over the congregation, which may go out and in before them; that the congregation of the Lord be not as sheep which have no shepherd. The Lord make good that gracious promise to you, And I will give you Pastours according to mine own heart, which shall feed you with knowledge and understanding. Onely acknowledge your iniquity as the Prophet exhorts, That you have transgressed against the Lord your God, and that you have not obeyed his voice, which so oft sounded forth unto you in his Ministry. Now suffer I beseech you one word more of exhortation, and it is that of the Apostle, And we desire, that every one of you doe shew the same diligence, to the full assurance of hope unto the end. That ye be not slothfull, but followers of them, who through faith and patience inherit the promises. O that this may be the issue of our thoughts and meditations, as touching our deceased Brother, and Fellow-labourer, and your faithfull Minister, of our coming to the house of mourning,*  
of

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of our accompanying the herse, of our solemn assembling our selves together in this place, that we may be excited by occasion hereof, and so effectually wrought upon, that we may tread in his steps. *Non est amicorum prosequi defunctos ignavo questu, sed, qua voluerint, meminisse, qua mandaverint, exequi.* It is not sufficient for friends, that they doe bewail and mourn over those that are departed from them after a dull fruitlesse manner, but it is by all means required that they follow the counsell and good advice they gave them, that they imitate the good example they left behinde them. Let us think with our selves, that we doe hear our deceased Brother, and your Pastour, speaking thus unto us, as the Apostle did to his Philippians, *Finally brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there be any vertue, and if there be any praise, think on these things. Those things, which ye have both learned, and received, and heard, and seen in me, doe. And then we shall be in a capacity to expect the blessing there promised, and the God of peace shall be with you.* Phil 4 8, 9.

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The first clause,

**I** Give and bequeath unto the President and Fellows of *Magdalen Colledge in Oxford*, for the time being, and their successors for ever, the summe of One hundred and twenty pounds, to be paid unto them by my Executrix, within seven years, next after my decease; and by them, or my Executrix, and Over-seers, to be laid out, to raise an Exhibition for, and towards the maintenance of a godly poor Schollar of that Colledge, in manner and form as is here expressed, that is to say, My Will is, that the Schollar, to be chosen from time to time to partake of this yearly Exhibition, shall be nominated, and chosen by the votes of the President, the senior Dean of Arts, and the Moderator of that form, whether Logick, or Philosophy, wherein the said young Schollar, shall be a disputant, or by any two of them. And my earnest desire, and will is, that the



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Schollar, to be nominated from time to time, to partake of this small encouragement of studiousnesse and piety, be such a one, and so qualified, as doth give the best evidences for the present of his sobriety, ingenuity, studiousnesse, and proficiency, and for the future the best hopes, of being a godly, able, and profitable Minister of the Gospel, in the Church of Christ. It being dedicated unto God, by way of thankfulness, for his mercy to me, in that Colledge, and in *way of restitution, for a summe of money, which according to the corrupt custome of those daies, I did receive for the resignation of my Fellowship in that Colledge.*

The second clause,

And now I commend my self and them all: 1. his dear Wife and Children, unto Gods grace and mercy, giving thanks unto him from my soul, for revealing his Son Jesus Christ in me, and to me, and for justifying me, and his whole Church, freely by his grace, through the redemption which is in Christ Jesus, and for honouring me to be a Minister of the Gospel. And I doe humbly beseech the God of all grace and mercy to continue and preserve the power and purity of his Gospel in this Land, together with a faithfull and learned Ministry to dispense the same. Also my humble prayer to the God of all grace is, that he will be pleased out of the riches of his grace and goodnesse to guide and preserve all my poor children, and all his people into all saving truths.

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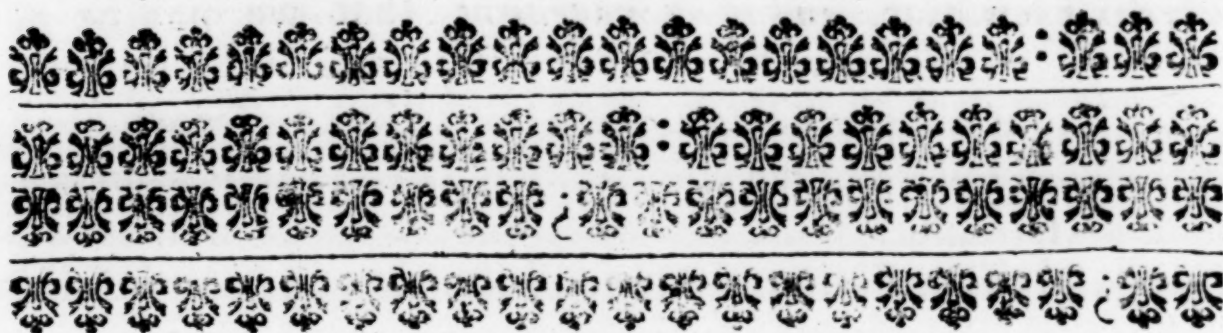
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HEB. 5. 13, 14.

*For every one that useth Milke, is unskilfull in the word of Righteousnesse, for he is a Babe.*

*But strong meat belongeth to them that are of full Age, even those, who by reason of use, have their senses exercised to discern both good and evill.*



He Apostle from *verse 11. of Chap. 5. The Introduction.* to *ver. 13. of Chapter 6.* makes a digression, wherein he sharply reproves the *Hebrews*, for their non-proficiency in the Doctrine of Christ, that so he might provoke them to a greater heedfulness and attention unto those deep points, which he is about to speak of

afterwards. The scope of our Ministry is, first to beget Children unto God, and then to build them up in the Faith. At first men are but Children in understanding, and they must be fed with Milke, that is, with the first principles of Religion, Doctrines easie to be understood: But as it is a thing abhorring to Nature, to be Children still, we desire to out-grow our childish nature and understanding, to become grown men: so in Religion it is a great deformity, and a signe of grosse negligence, still to stick in the *A. B. C.* as it were of the Doctrine of Christ, we must be men in understanding, *perfectly rooted and stablisht in the Faith, as we have been taught,* that is, according to the time and meanes vouchsafed unto us, not like Children, *tossed to and fro, with*

Col. 2. 7.

Eph. 4. 14.



Phil. 1. 9, 10. *every winde of Doctrine. But, our love must abound more and more in knowledge, and in all judgement, that we may be able to try and approve things that differ, and so be sincere, and without offence, that our hearts may be comforted; being knit together in love unto all riches of the full assurance of understanding, to the acknowledgment of the myserie of God, and of the Father, and of Christ, that no man be able to beguile us with enticing words, nor spoile us through Philosophy and vaine deceits, by the cunning craftinesse of men, that lye in wait to deceive. Herein their great negligence is taxed, and they provoked to a more full and large measure of instruction in the Mysteries of the Gospell, that they may be able by diligent hearing, reading, and studying on the Word, to discerne both good and evill, what is sound, what unsound, to choose the Good, and refuse the Evill. That is the scope.*

Text opened.

Now for the meaning of the words, first the *Persons*, by *Babes*, he understandeth weak and unskilfull professours; and by men of *full age*, he meaneth Christians grown up to sound understanding in the Mysteries of God. Secondly, their *Food*, by *Milke* he understands the plainest and easiest principles of Religion; by *strong meat*, the more profound and difficult points of the Christian Faith, such as is the Analogy between the Priesthood of *Melchizedech*, and of *Christ*, of which he was about to speak, *Chapter 5. 11.* of whom he had many things to say, and hard to be uttered, because they were dull of hearing. Thirdly, their *Praise and Dispraise*; of the weak, he saith, *that they are unskilfull or unexperienced in the word of Righteousnesse*, that is, in the Doctrine of the Gospell; The maine subject whereof is, the true and onely righteousnesse of Faith (that is) of Christ imputed unto us, by the grace of God, and the righteousnesse of Sanctification, which is wrought in us by the Spirit of Christ: This was the fault of the weak Christian.—Of the strong Christians he sayes, that they are able to deale in higher points, able to apprehend and digest them in their spirituall judgement. As solid and hard meats are not proper food for Children, but for men of full age and strength to feed on: so high and profound  
Doctrines

Doctrines is not fitting for Novices, but for Christians of ripe age.—These he calls perfect, or of full age, not absolutely, (for the best do see but through a Glasse darkly) but comparatively in respect of the weak, whom he likeneth unto Babes. Fourthly, the meanes of ripenesse. These Perfect ones, by reason of long use and practice have their senses exercised, as in a School or University, Scholars have their wits sharpened and exercised by frequent disputations: By meanes whereof they grow expert, and able to discern Fallacies in matters of Logick; so are these Christians in matters of Religion able to discern, what is sound, what sophisticall and unsound, able to sever the Chaff from the Wheat, Truth from Error: he that is thus exercised hath a distinguishing faculty. As the Taste discernes of Meats, and the Eye of Colours, and the Eare of sounds; so can this mans understanding spiritually discern between Colour and Colour, between Taste and Taste, between Light and Darknesse, between Sour and Sweet, between Food and Poison, between Good and Evill: Even as Artists in any faculty can quickly espy, when their worke is well or ill done: And this is the commendation of the strong. Babes are not to be dispraised simply, because Babes, because they were Children, but because they were Babes and Children in understanding, when they might and ought to have been men capable, of higher instructions.

γρυμνασμέ-  
va.

From the words thus opened, I observe four Doctrines, not intending to prosecute them at large, but to touch upon them by way of introduction, to the principall matter intended.

4. Doctrines.

Amongst them that be true professors of the Gospel, there be degrees of knowledge in Christianity, some are weak, like Babes, some are strong, like men grown to ripe age, yet all the Children of God, *Rom. 14. 1. Him that is weak in the Faith receive, 1 Cor. 3. 1. And I brethren, could not speak unto you, as unto spirituall, but as unto Carnall, (that is) lesse spirituall, even as unto Babes in Christ.*

1. Doct.

*We that are strong, ought to bear the infirmities of the weak, Rom. 15. 1. and not to please our selves. In our Congregations,*

The Use.



all be not of one Capacity, *all Gods household must be fed*; we must not disdain the matter preacht, because it is familiar and plaine to us, Children must have their food.

2. Doct:

The blessed word of God is the food of Souls, both for the weak, and for the strong; there is Milke for Babes, and strong Meat for them of full age, and both of them are nourished by it in their spirituall life, unto life eternall; But whether it be Milk or strong Meat, easie or more profound Doctrine, it is still food.

Reasons.

First, Christ himselfe is the Bread that came down from Heaven, *Joh. 6. 33, 48.*

Secondly, The Word of God is Bread of Life, Wheat, Wine, Milke, &c.

John 21. 15.

Thirdly, Ministers are Stewards to give every one his portion of Meat, and Shepherds to feed the Sheep and Lambs of Christ.

1. Use.

Then Ministers must prepare Doctrines, which may be wholesome as food, it must have some nourishing quality in it, ever remember that, *2 Cor. 4. 2. not handling the Word of God deceitfully, but by manifestation of the Truth, commending our selves to every mans Conscience in the sight of God.* Food first, to refresh the weary; Secondly, to strengthen the weak; Thirdly, to make the healthy grow and increase.

2. Use.

1. Pet. 2. 1.

People must receive the word as Food. — Here is a three-fold direction, first, for Preparation; *Lay aside all malice and guile, James 1. 21.* get a sound and pure appetite of *pure Milke*, for pure ends, *to grow thereby.* The second is, for Reception, as an *engrafted word*, as Food digested and turned into our substance. Not as the Vintner that tastes of many Vessels, but lets none downe. The third is for Retention, and Practice, chew the cud, walk in the strength of it, &c.

3. Doct:

*It is a fault to be Children in knowledge still, we must endeavour to conceive spirituall things aright, to discern things that differ. Good from Evil, Truth from Error.*

Reason.

Truth and Error doe lye near together many times, and look alike: It is needfull therefore that we have a spirit of discerning. First, some Christians be *weake in Graces*,  
and

and have but little strength over their Corruptions and Temptations : they must labour for *strengthening grace*. Eph 3. 16. Secondly, some are *weak in know'edge*, as in my Text. These know first but few things; secondly, low things; thirdly, and all but weakly and ungroundedly, which discovers it selfe. First, because like children, they be fickle, delighted with new things. Secondly, easily cheated out of sound principles, and godly wayes. Thirdly, because confused, confounding things, which should be divided, &c.

The meanes to out-grow childishnesse in knowledge, is to have our wits and senses exercised in Scripture-Doctrines, and Scripture-distinctions; for by reason of use and exercise, we attain that ability and dexterity, to discern things that differ. Thus you see that unto Diligence in hearing, Christians must adde Prudence in discerning. The end of Scripture is to make us wise to salvation, wise to discern the voice of the Tempter from Gods voice, to know a false Prophet, though he come in Sheeps cloathing. It is a shame for a Carpenter, or Goldsmith, or Mathematician, not to know the use of the Instruments of their Profession, as of the Squire and Rule of the Touchstone, &c. Now Religion is every mans Profession and Trade, and it concernes all its Professours to be acquainted with the Doctrine and intents thereof: And how to help you to attaine this end and skill, I know no readier way than to lead you by the hand through the Mist and Labyrinth of some the most notorious generall and pernicious errours wherewith this Age is bewitched, like those men that were smitten with blindnesse, and led into *Samaria* instead of *Dothan*, who are in the midst of dangers, and know it not. And because I desire to avoid all suspicion of feigning and loading men with Errors, whereof they are not guilty: I shall take them up as they are laid down by the *London* Ministers, in their Testimonie to the Truth of Jesus Christ, against the Errours, Heresies, and Blasphemies of these Times. 2 Kings 6. 19. Lond. Test. Anno 1647.

4. Doct:





## CHAP. I.

*Errors against the Divine Authority of the Holy Scriptures.*

**T**He first and most dangerous Error is of them that deny or overthrow the Divine Authority of Scriptures, making the Word of God of none effect: There is nothing more contrary to the corrupt Nature of Man, than the Scriptures; Nothing more contrary to the Kingdome of Satan, than the Scriptures; And therefore lest his Impostures and Deceits should be discovered by the light of the Word, he sets himselfe by all meanes to overthrow the Scriptures, to enervate and weaken their Authority, and the high esteem we ought to have of them. Satan hath many Arts and Devices to undermine and destroy the Church of Christ: First, Sometimes by open Persecution, as in the first three hundred yeares after Christ; Secondly, by false Apostles, and false Brethren, which arise and speak perverse things, bring in damnable heresies, denying the Lord that bought them, and the very God-head of Christ and his satisfaction, such were the *Arrians*, and those swarms of Heretiques, which were hatcht by the warmth of peace and favour bestowed on the Church in the Age next following, and the Socinians of this Age. *Rev. 8. 10. 11.* we read of a *great Starre*, burning like a Lampe that fell from Heaven; the name of the Starre is *Wormwood*, it made the waters bitter, and many dyed of the waters, because they were bitter.—When the burning Stars of the Church fall from Heaven, their pernicious Doctrines are like Wormwood, which kill them that drinke thereof. Thirdly, sometimes by setting and fomenting divisions among Christians, Preacher against Preacher, Church against Church, well knowing, that a house divided against it selfe cannot stand. Fourthly, But all this might be to little pur-

Gal. 2. 4.  
2 Cor. 11.  
Acts 20.

purpose, so long as we have a *sure word of Propheſie*, a ſure rule to have recourse unto, upon all occaſions, as unto a *light* that ſhines in the darkeſt times, as unto living ſpeaking Oracles, holding forth unto us the minde of God, whereby Truth is manifeſted, and counterfeit Doctrines diſcovered.

I ſhall not trouble you with the *Popiſh* controverſies concerning the Scripture, but apply my ſelfe to the Errors of the preſent Age.

The Sectarian Errors in particular, concerning the Scriptures are three, in theſe expreſſe words of the *London* Testimony. *First, That the Scripture, whether true Manuscript or no, whether Hebrew, Greek, or English, is but humane, ſo not able to diſcover a divine God.*

Three Errors touching Scriptures. Lond: Teſt. pag. 5.

The Second is, *that it is no foundation of Chriſtian Religion, to believe that the English Scriptures (or that Book, or rather volume of Bookes called the Bible, tranſlated out of the Originall Hebrew and Greek Copies into the English Tongue) are the word of God.*

The Third is, *that queſtionleſſe no Writing whatſoever, whether Tranſlations or Originalls, are the foundation of Chriſtian Religion.*

For diſcovery and Confutation of which curſed Errors, I choſe for my Text, the words of Chriſt; *Search the Scriptures, &c.* The great Queſtion of all Religion was here in debate between *Chriſt* and the *Jewes*, touching the Perſon, Calling, and Doctrine of *Chriſt*, whether they were of God, yea or no, the *Jewes* denied it, *Chriſt* proves it by four Testimonies. *First, of his Father, ver. 32. I beare not witneſſe of my ſelfe, there is another that beareth witneſſe of me, and I know that his witneſſe is true; the Father bare witneſſe to Chriſt at his Baptiſme, by that voice from Heaven in the Audience of all the people, ſaying, This is my beloved Son, in whom I am well pleaſed, as Chriſt applies it, ver. 37. of this Chapter. And at his Tranſfiguration; Mat. 17. 25. which Testimony Saint Peter highly magnifies, ſaying, that he received from God the Father, Honour and Glory, when there came ſuch a voice to him from that excellent Glory, This is my beloved Son, in whom I am well pleaſed.*

John 5. 39.

Mat. 3. 17.

2 Pe. 1. 17.

The



The second Testimony is, that of *John the Baptist*, who was sent from God, and acknowledged by the Jewes, *ver. 33. You sent unto John, and he bare witness unto the Truth, But sayes Christ, I receive not Testimony from Man, (that is) I doe not rest nor stand so much upon John's Testimony, onely I make use of it, as a man approved by your selves, that you might believe, ver. 34. for if ye believe John, you will believe in me.*

The third Testimony is by his workes, *ver. 36. But I have greater witness than that of John, for the workes, which the Father hath given me to finish, bear witness of me, that the Father sent me; but ye receive not my Fathers Testimony concerning me, because his word is not in you, you doe not know your owne Scriptures, ver. 38.*

The fourth Testimony is by the Scriptures, even the writings of *Moses* and the *Prophets*; by them Christ offers to be tryed and judged, *ver. 39.*

*Search the Scriptures*, as if he should say, If those Scriptures which your selves acknowledge to be of God, (and doe daily read) if they doe not testifie of me, then reject me for a Counterfeit; but if they doe, then take heed that ye refuse me not. Christ doth appeale to their owne judgements, you think (and you think aright) that Salvation is to be found in the Scriptures, if you search them as you ought, with an intent to finde the *Messiah*, the Time, Person, Office, Doctrine and description of the *Messiah*, you will finde that they testifie of me, *for they are they, which testifie of me, ver. 39.*

I. Doct:

The words clearly hold forth these four Truths, opposite to the forecited errors. That the Scripture is of Divine Authority, the Supreme and last judge determining in all things (which God hath ordained to Salvation) what is good, and what is evill, what is sound, and what unsound, what is of God and to be believed, and what not; And into it our Faith doth finally resolve and rest it selfe, as being of Divine Authority, from whence, there is no appeale. Therefore in this debate touching the Person, Office, and Doctrine of the *Messiah*, Christ appeales to Scriptures, to be tryed by them,

them, they must justifie and condemne all mens opinions and actions.

The Scriptures of the Old Testament are still of Divine Authority to the Churches of Christ under the Gospell, to try, judge and determine, in matters of Faith and Duty, so that any Doctrine, Opinion, as also any Morall action by them Justified or Condemned, are to be accounted, Justified and Condemned by God himselfe; (the inference is clear, for at that time, there was no other part of Gods will committed to writing, but that of the Old Testament.

2. Doct:

To believe the Scriptures (which we are to search) whether in the Originalls, or in the English Translation, to be the word of God, and to containe in them the minde and will of God concerning mans Salvation, is a necessary foundation of Christian Religion, else to what end did Christ bid the Jewes *Search the Scriptures*, if the beliefe of what we search be not the foundation of our Religion? Therefore the proper end of that search is to beget Faith and Religion in those Jewes, with whom he had to deale; And for English men to believe the English Scriptures to be Gods Word, is as necessary a foundation of our Religion, as it is for the Jewes to believe the same word in the Hebrew Text to be of God.

3. Doct:

The written word of God both in the Originalls, and true Translations of them, are the foundation of eternall life, and of all things, that lead to it (for in them ye thinke to have eternall life) and so ye have indeed, because they preach Christ, &c.

4. Doct:

I begin with the first Doctrine (namely) that the Scripture is of Divine Authority, the last and Supream judge in matters of Faith and Duty. This is proved by the judgement and practice of our Saviour, in deciding matters of Controversie in Religion by Scripture: Thus in that difference between the *Pharisees* and *Sadduces* about the Resurrection, and determines the Controversie by Scripture, *Mat. 22. 29. Ye doe erre, not knowing the Scriptures*, (as if he said) see what the Scripture speakes of that point, and accordingly

Proofes.



Luke 10. 26.

2 Pet. 1. 19.

Reason.

Three properties of a Supreme Judge.

the question was judged on the *Pharisees* side (namely) that there was a Resurrection; Again, when that Lawyer proposed a question about Salvation, Christ sends him to the Scriptures to be resolved, *How readest thou?* what is written? Thus in doubtfull times, when different opinions and wayes were countenanced, the people are directed by *Isa. 80. 20.* to resort to the Law, and to the Testimonies; the writings of *Moses* and the *Prophets* are called the *Testimonies*, because they testifie Gods minde to Man, and therefore unto it we appeal for determination of every matter. And Saint *Peter* writing to all that had obtained the like pretious Faith with the Apostles, doth commend the Scriptures as the highest and surest foundation of Faith, *We have a more sure word of Prophecy, to which ye doe well, that ye take heed, as unto a light: ye doe ill,* saith the Sectary, because it is a living upon the Letter, and a way beneath for infant-Christians to walke by, it is but humane; Saint *Peter* saith ye doe well, and which of these two shall we believe? them that say ye doe ill, or Saint *Peter* that sayes, ye doe well? But to observe *Peters* reason, ye doe well to take heed to Scriptures, because it is not humane, *it came not by the will of Man, but holy men of God speak as they were moved by the Holy Ghost,* ver. 21.

Because the Scripture hath in it all the Properties of a Supreme Judge. Look what the Law is in the Commonwealth, the same is the Scripture in the Church: As the Law hath supreme Authority to judge and determine between Man and Man in all causes civil, so hath the Scripture in the Church for matters of Faith and Salvation. And as in matters of Controversie, between Man and Man, we say, Let the Law try it, and there we rest; so is the Scripture for matters of Salvation: none is higher than God, whose voice and Law it is, and therefore it is Supreme.

Now the Properties of a Supreme Judge or Ruler are especially three; First, *Infallibility*, and fulnesse of knowledge, whereby we are assured that his verdict is true; for if a Judge be weak in knowledge, if he doth not clearly understand the matter, whereof he is to judge; if he himselfe may be deceived,

ceived, then he cannot be a competent Judge, he cannot be Supreme, it is fit there should be an appeale from him. But now the Scripture delivers the infallible Truths of God, God is not deceived, neither doth he deceive any man. And it delivers all Truths that are sufficient and needfull for Salvation. 2 Tim. 3. 15. *The Scriptures are able to make one wise unto Salvation*; now that is sufficient knowledge for any man that can save him. And this the Scripture doth performe as it is proved, ver. 16. by an enumeration of all things necessary for Salvation. First, the Scripture teacheth me what Doctrines I must hold, and what I should not hold; *It is profitable for Doctrine*. Secondly, it Confutes my Errors, it is profitable for reproof, *πρὸς ἐλεγχόν*, for confutation of Error. Thirdly, for practise, what is good and what is evill, the Scripture instructs us fully, therefore he sayes, *it instructs in Righteousnesse*, that is, in all points of duty, teaching me what I must do. Fourthly, if I go awry, it is profitable for Correction, *εἰς ἐπανόρθωσιν*, to set me right againe. And these four things it doth so fully, that by it *the man of God is made perfect*, throughly furnished, unto all parts of his office, that is, to teach first the Principles of Christian Religion; Secondly, reproof of Errors, and false Doctrines; Thirdly, for Correction of life and evill manners; Fourthly, Instructions in the precepts of Holy Life and Christian Conversation. And these things are easie enough to be understood, These are the true sayings of God; when we teach you, that we are by Nature children of Wrath, and the necessity of Regeneration, that we have Redemption by Faith in Christs Blood, That there shall be resurrection of the dead, both of the just and unjust, and of the Judgement to come. Also when we teach you, that you must repent of your sinnes, amend your lives, take care to profit by hearing the Word, keep the Sabbaths, exercise your selves in the duties of Prayer, Praises, Chastity, Humility, Temperance, Mercy, Justice, Peaceableness, &c. when we teach & perswade such things as these, we have clear and full Scripture on our sides, and may say of all the Scripture, as S. John of his Revelation, *These sayings are faithfull and true, because the Lord God of the Prophets*

Things necessary to Salvation, are either credenda, or facienda.

Four parts of a Ministers preaching office.

Rev. 22. 6.



*phets sent them to shew these things unto his Servants.*

*Jam. 1. 25.*

*Rom. 2. 9.*

*Amos 3. 2.*

*Rom. 2. 1, 2.*

The second Property is, *unpartiality*, he that is supreme Judge among men, needs not through fear or favour to be partiall in Judgement, because he is above all, he must not accept the Person of any, nor regard the Faces of Men: Now the Scripture is like God the Law-giver, who accepts no mans Person; they that walke in the light of the Word, are Blessed; they that doe not, are accursed: *for we call unto God the Father, who without respect of Persons, judgeth according to every mans worke, 1 Pet. 1. 17.* He makes no difference between Jew or Gentile, Bond or Free; and as God himselfe is no acceptor of Persons, so neither is his Word. Saint *James* calls it *a perfect Law of Liberty*. The Scripture will flatter none, it Justifies the Doers, and Condemnes the Transgressors without partiality. Lying, Perjury, Covetousnesse, Ambition, Rebellion, Murder, Oppression of the People in their Properties, Estates, and Consciences, by unjust Subscriptions, Bribery, unmercifulnesse, &c. are sin in Protestants, as well as Papists; in a Parliament, and Committee, as well as in a Court or Councell Table; in a reputed Saint, as well as in a reputed Carnall man: though men dare not say so, yet the Scripture dares, *Tribulation and anguish upon the Soule of every one, that doth evill, upon the Jew first, and also upon the Gentile, if the Jew, (one of Gods Church) be guilty, upon him first, him will God punish first; you have I known of all the Nations of the Earth, therefore you will I punish for all your iniquities. God is a righteous Judge.*

The third Property is *Authority*. There is no Appeale from the Supreme, this belongs not to every Judge. It is the peculiar Prerogative of the Supreme. Such a Judge is the Scripture; there lyes no Appeale from it: if the Scripture justifie thee and thy Actions, none can condemne thee: But if the Scripture condemne thee, none can comfort thee; A man would not lye under a Scripture-curse for all the world, it will take hold on thee most certainly. Bring a crooked thing to the Rule, and

and you will perceive the crookednesse of it. Take a suspected piece of Silver, one sayes 'tis good, another sayes 'tis naught, bring it to the Touchstone that shewes the Truth. Scripture is the Supreme Law, Judge, and Rule, every mans Opinion and Actions, must stand or fall by it. — And hereof it followes,

That the Scripture is not humane, but of Divine Authority; For no Man, or number of men, can challenge such a Supreme Power to be Judge of all Consciences, to be Lord of all mens Faith, to be the Tryer of all hearts, the Rule of all lives; No man is thus above another, though the things we Preach and Decree in Synods be for the matter of them obligatory, as holding forth the Minde of God, yet not for the Authority of us that Speak, or Write, or Decree them. But the Scripture is the voice of God; the Judgement of God in Scripture is Authentick and immutable, and shall stand for, or against us at the last day. The Writings and Mindes of men give way one to another, and are mended one by another. But that which must correct all, is the Scripture, when that speaks, all must stop. Therefore hath the Lord given it to all, and made it common to all, that by it all Controversies might be decided, all doubt resolved, all Heresies confuted, all Truths established, every Conscience guided, and every mans life framed. Nothing is sound, holy, just, or true, which does not agree with Scripture: and nothing is unsound, unjust, unholy, untrue, that is agreeable thereunto.

*Reason.*

Ioh. 12. 49, 50.  
Iohn 16. 13.  
Iohn 7. 17.

If the Scripture be the last and Supreme Judge determining in matters of Faith and Duty, what is sound and what unsound, then be you sure in all your Actings and Opinions to get Scripture on your side, amidst all the varieties of mens Actings, sayings, and opinions in these dayes, there is none of them all, that we can take comfort in, any farther than they be grounded and warranted by Scripture. It is a childish way of reasoning, and a poor comfort for any one to plead thus, I am of this

I. 2/6.



Isa. 5. 20.

Acknowledge  
the Authority  
of Scripture in  
Practicalls.

or that side, of this or that Sect (as suppose *Paul* or *Ce-phas*) unlesse you can make it appear, that you are of *Christ*, and that Gods Word is on your side. It is not what this or that particular man sayes, be he never so high in Reputation for wisdom or holinesse. Nay, not what a Nation of men say, but what the Lord sayes. *For, not he whom Men, but he whom the Lord approves is accepted, 2 Cor. 10. 18.* therefore be sure that ye doe nothing, hold nothing, count nothing holy, just, or good, but what the Scripture does account; Dare not thou to call Evill Good, or Good Evill; dare not thou to *put darknesse for light, and light for darknesse*, for any mans sake, or in favour of any side; The Scripture layes a *curse* upon them that doe so, and there will be a review and a reversing of all such wrong. Therefore be thou willing to be judged, ordered, and confuted by Scripture.

In matters speculative, in our disputes against Papists, we willingly admit the Scripture to be Judge; why not also in Practicalls? in disputes against our lusts? against our friends? against our owne and their evill and crooked wayes? Men will hold what they list, such points as they never learned from Scripture, and doe what they list, trample the Law of God and Man under foot, and yet take it ill to be reprov'd, confuted, or ordered by Scripture: Nay, some have so impudently proclaimed their Athiesticall contempt of Scripture, that they have not blushed to say, this is a Malignant Chapter, or a Malignant Text, a Malignant Psalme, when they and their Actions have not been able to resist nor endure the brightnesse of that light, testifying of the unwarrantablenesse of their doings. O how doe men strive, and struggle against the light, to shuffle off the sentences of Scripture, as if in some Cases it were defective, and no competent Judge of Actions! This is reall Popery. Whereas the Scripture is full and cleer, but all the darknesse and difficulty ariseth from the deceitfulnesse of our hearts, we are in love with our owne wayes, and cannot submit our Lusts to be Arraigned and Judged by Scripture. O let every sincere Christian thus resolve, if the Word be of highest Authority, then I must give it the highest place in my heart; I must Live by the

the Word, and Act by the Word, and Dye by the Word. Perhaps thou mightest enjoy many worldly advantages, and favours, if thou wouldst comply with corrupt Times and Men, and so avoid many worldly troubles. But the word of God puts a Barre, my Judge is against me in the businesse, the Word of God is in my heart, as a burning fire, it tells me, I must not choose sinne to avoid afflictions; it tells me, that the load of one sinne is heavier than many afflictions: I cannot comply with such and such wayes, because my heart standeth in awe of Gods Word. Perhaps Princes and the Grandees of the world doe sit and censure thee, but the honest heart that owenes this Doctrine, will say, I had rather offend and displease them all, than offend thy Word, which must be my Judge and theirs. *I have hid thy word in my heart, that I might not sinne against thee.*

Psal. 119. 161.

Take two Motives to Quicken this Resolution.

If thou canst give the Word the highest place in thy heart, then in every condition thou canst with comfort appeale to God to Judge for thee, and say, Lord I am thus instructed, and thus commanded by thy Word, I am willing to be ordered by it, I acknowledge its Divine Authority. I desire if I be in an Error in any thing, to be Confuted by it; if ignorant, to be instructed by it; if I am in the Truth, to be kept by it; when I goe astray, to be recalled by it. The things I know not, teach thou me, I doe not desire to seeke any Evasion to avoid the stroak or light of it. If thou canst say this in Truth of heart, then thou maist with comfort appeale unto God in any Estate.

First Motive.  
It is a Comfort.

Observe the temper and workings of thy heart; when thou readest or hearest the Word, does thy heart smite and reproach thee for any matter? or canst thou not read or hear every part of the Word opened and applyed with that wonted boldnesse, comfort and confidence, (as that 13. Chapter to the Romans, against *resisting the higher Powers*, the 15. Psalme against *Usury*, the Epistles of *Peter* and *Jude* against *mocking, proud, empty, disobedient Sectaries*) it is a signe thou dost strive to shake off the Authority of the Word, that thy heart is not upright, and be sure of this, thou shalt

Application.



1 Iohn 3. 20.

Iob 34. 21.

Second Mo-  
tive. It is a  
meanes of Re-  
formation.

shalt lye downe in sorrow, thou canst not with boldnesse ap-  
peale to God to clear thy innocency and integrity, *For if  
thy heart Condemne thee, God is greater than thy heart, and  
knowes all things*, he will much more condemne thee; And,  
*there is no darknesse nor shadow of death, where the workers of  
iniquity may hide themselves.*

To acknowledge the Divine and Supreme Authority of  
Scripture, practically it would be a notable meanes to Re-  
forme the grosse evils among us, both in Church and State,  
the great confusions that be among us, the contempt of  
Ordinances, Ministry, Sabbaths, Sacraments, &c. if we  
would yeild to the Judgement of Scripture, and call that  
Heresie, or Schism, or Lying, Perjury, or Oppression, &c.  
which the Scripture calls so, and submit unto its Sentence in  
each Particular, we should soon have a visible Reformation  
of great Evils, both publick, and in our Persons and Fami-  
lies, when we goe about to perswade you, to take paines, to  
get knowledge, to examine and try your Spirituall Estate,  
to make Conscience of Gods Worship, to hear with care,  
to profit by hearing, to Sanctifie the Sabbaths: To exercise  
Chastity, Mercy, Truth, Sobriety, Peaceablenesse, Justice, &c.  
among our selves: we are sure we have Scripture on our  
sides. And Men have nothing but Humour, Custome, Lust,  
and Obstinacy to oppose against it: Never look for a Refor-  
mation, where Lust will be a Rule; where Revenge, and Co-  
vetousnesse, and Ambition, and Faction will be the Judge:  
But let the pure Word of God rule in our Counsells, Par-  
liaments, Assemblies, Cities and Transactions, we should  
soon be a holy people, a praise in the Earth. And remem-  
ber, that if we will not yeild to the judgement of Scripture  
now, to our Conversion and amendment, we shall ere long  
be forced to yeild to its Authority and Judgement to our  
Confusion. Thus much for the first Use (namely) to ac-  
knowledge the Divine Authority of Scripture practically, in  
matters of Sinne and Duty.

2. Use.

Is to vindicate the Authority of Scripture against all such  
as oppose or weaken it, and make it of none effect. A foure-  
fold Error here to be confuted. The first of them, that make  
the

the Church the Judge over Scriptures; we embrace its Ministry, we build not upon its Authority. I shall not trouble the Reader with Confutation of Papists, who overthrow its high Authority, and esteem, two manner of wayes. First, by setting the Authority of the Church above the Scriptures: *Major est Autoritas Ecclesie, quam Scriptura*: They teach that the Church (that is) the Pope in his Chaire, by reason of his infallibility, is the Judge on Earth, determining which bookes be Scripture, and which not, what is the sence and meaning of Scripture, against whose Judgement and Determination, there is no disputing or contravening. Secondly, they overthrow its supreme Authority, by equalizing their Traditions with the Scripture. *Traditiones sunt pari pietatis affectu cum Scripturis recipienda*. A strange pride to set up other Doctrines, which the Scripture never taught, to binde the Consciences with the Commandements and Decrees of Men.

Bellar. de verbo dei.

CONC. Trid S. 4.

But the Error I am now to deale with, is that of the Blasphemous *Anti-Scripturist*, under which name I comprehend all such, as either deny them to be Divinely inspired and given of God, or else allowing their Divine Authority, yet refuse to submit to Scripture as the supreme and all-sufficient Judge, pretending to other Divine Revelations, besides and beyond the written word, unto which upon all occasions they Appeal, as if the Scriptures were not able to acquaint the soul with the highest discoveries of Gods truth and minde. If they be urged with any proof out of the Old Testament, they reject it, as if the old Testament were antiquated, and out of date: if they be pressed with a place in the new Testament, then they say that is not the meaning, which we produce, (because (say they) you have not the Spirit, the Spirit teacheth us otherwise. And thus under pretence of Inspirations of the Holy Ghost, and improvements beyond and above all Scripture, they strike at the root, and blow up the very foundation of all Faith and Religion, of all our hopes and comforts; these are the Devills Engineers: These doe flatly disauthorize the Word of God, and with it all that is built thereupon; for with the Scripture all Religion

Second Error of them that appeale to the Spirit.

See that excellent Treatise entituled *a Blow at the Root*, by a namelesse Author, Printed, Anno 1650.



must needs fall to ruine, (or at least stand upon uncertainties) for every one may pretend to the Spirit, with as much reason as any one, and perhaps one of these Spirits quite crosse to the other, and so there can be no evidence of Truth or untruth, of Sinne or Duty, but every one is left to be his owne Judge and Rule, and every one will be in the Truth, because he thinkes so.

Of Appea-  
ling from Scri-  
pture to the  
Spirit.

Here therefore of their Error, who Appeale from Scripture to the Spirit for triall of Truth, and for deciding of Doubts.

*First.*  
Eph. 1. 17.

1 Cor. 2. 14.

3. Pet. 1. 19.

2 Cor. 4. 6.

John 1. 5.

John 3. 16.

John 3. 11. 31.

Act. 28. 24. 26.

For the clear discovery of this Error, I shall declare two things; First, what we are to hold touching the Spirits revealing to us the mind of God; 2ly. what we are to detest and abhor touching that matter. For the former, we hold and teach that the Spirit of God, which did indite the Scripture, is a Spirit of Revelation, and Illumination given to all Gods people, for the acknowledging and understanding the Mysteries of Salvation, and the things that doe belong to our Spirituall Estate; which otherwise cannot be understood by any meer naturall understanding, or unregenerate man, though he hath the Scriptures in his hand, and doe read them. God by his Spirit hath in the Scripture revealed the Mysteries of Christ to the full; yet no man, which hath no more light, than the naturall light of his understanding, can conceive them aright, unlesse God by his Spirit doth reveale them to his heart. There is a two-fold light, one Externall, shining in the Word; another Internall, shining and bringing into our hearts the knowledge of the glory of God, in the face of Jesus Christ, so that God doth give both light to the Word, and Eye-sight to the Soule, (*Revel. 3. 18. Eph. 1. 18.*) God did set lights in the Firmament, and an Eye in the Body to see them: If I point with my Finger to the Moon, or a Starre, which a Man would see, and he hath not Eyes to see my Finger or the Starre, the fault is not for want of shewing, nor in the Starre for want of light, but in his Eyes that are blinde and cannot see: So the Scripture is a light, but all have not Eyes to discern and see it. To have this inward light, to see the things of God,

is

is peculiar to Gods Elect; others have Eyes and see not, Eares and heare not, nor understand. But the Spirit doth search and make knowne the deep things of God, and that two manner of wayes: First, in the Scripture. Secondly, to our Hearts, *Eye hath not seen the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit, for the Spirit searcheth all things, yea, the deep things of God; for what man knoweth the things of man, save the Spirit of Man, which is in him? Even so the things of God knoweth no Man, but the Spirit of God; And for this cause it is, that Saint Paul prays for the Ephesians, that God would give them the spirit of Revelation in the knowledge of Christ, to enlighten the Eyes of their understanding.*

How the Spirit revealeth the Minde of God to us in Scripture, and by Scripture.  
1 Cor. 2. 9, 10, 11.

Eph. 1. 17, 18.

Where note first, that by the *Spirit of Revelation* is not meant that extraordinary Revelation, whereby things were made knowne to the Prophets, but that ordinary gift of illumination, or that light, which the Spirit causeth to shine into our mindes, by helpe whereof spirituall things are made manifest to the Eye of our understanding: Even as by the light of the Sun, things bodily are made manifest to the Eye of the body.

1. Note.

Note secondly, that the Apostle prays this for them, which did enjoy the outward light of the Gospell preached unto them, yet he prays for a farther mercy (namely) that the Eyes of their understandings might be enlightned to see that light, which was come into the world: All meanes and rules are vaine, unlesse God give Eyes to see, as he opened *Hagars* eyes to see the Well of water; therefore *David* prayed, *Open mine eyes, that I may see the wonders of thy Law.* Thus the Spirit of God is a Spirit of Sanctification and Illumination, enabling us to see more than we could see by the meer help of Reason, and this Spirit is promised to the people of God, *to guide them into all saving Truths*, 1 Joh. 2. 26, 27. *These things have I written unto you, concerning them, that seduce you; But the same Anoynting teacheth you of all things, and is truth and is no lye, and even as it hath taught you, ye shall abide in him.* By these places you see, that we have need of the Spirit to enlighten our mindes to

2. Note.

Psal. 119, 18.



Luke 24.

understand the Scriptures, as those two Disciples, the Lord opened their understandings, that they might *understand the Scriptures*. And in this sence, we acknowledge the Spirit of God to be with us, to abide with us, and to teach us.

2.

Montanisme.

But this is the Spirit of God speaking to us in, and by the Scripture, not besides or beyond it; It is one thing to say the Spirit teacheth us by Scripture, and another thing to pretend the Spirits teaching, besides or beyond, or contrary to the Scripture; the one is a Divine Truth, the other is vile *Montanisme* (namely to hold immediate revelations without the Word, and them as infallible as Scripture it selfe, as if men might appeale from Scripture, unto those Revelations, and therein finally to stay our Faith, and ground our Practice. This is a monstrous Delusion of the Devill, of all Men to be detested and abhorred; And if any man shall pretend to such immediate inspirations, he is to be rejected as an instrument of Satan. 2 Thes. 2. 2. *We beseech you, Brethren, by the coming of our Lord Jesus Christ, that ye be not shaken in minde, nor troubled neither by Spirit, nor by Word, nor by Letter. Let no man deceive you by any meanes.* Here be three wayes of deceit; and the first is their boasting of the Spirit, against whom, (as if he should say) be not troubled by any Doctrine or Opinion raised and vented under pretence of the Spirits inspiration; such instincts and inspirations of the Spirit are the usuall pretences of Impostors, they walke in their Spirit, yet lye falsely, saith *Micah 2. 11.* against all such fanaticall Enthusiasts, the Lord hath sufficiently forewarned us. 1 Joh. 4. 1. *Beloved, believe not every Spirit or Doctrine held forth under the name of the Spirit: Ye see the Apostles zeale in this point, Gal. 1. 8. If we, or an Angell from Heaven, preach any other Gospell, let him be accursed.* The second meanes of deceit is by Word, it seems that the false Teachers pretended to have heard it from *Pauls* mouth. The third meanes is forged writings, under *Pauls* name; Thus they fathered their Error upon *Paul*. But the first is our present case; They boasted.

Take three reasons against making this private Spirit the Judge and Rule for tryall of Truths, such appeales and pretences are not to be admitted.

First, because in *Scripture* is made known unto us the manifold wisdom of God, Eph. 3. the Mysteries of the Kingdom of God, Mat. 13. the full assurance of understanding to the acknowledgment of the Mysterie of God, and of Christ, Col. 2. 2, 3. in whom are hid all the Treasures of wisdom and knowledge. Now if in *Scripture* God hath manifested his manifold wisdom, the Mysteries of God, of Christ, and his Kingdom, and that in full assurance of understanding, what higher discoveries can be expected by such pretended inspirations? for such discoveries they be either the same with those in the Word, or diverse from it; if the same, then why fly they from *Scripture* unto another Spirit, the motives whereof are not discernable by others, nor demonstrable to others; if they be diverse from the Word, then they fall under the Curse, Gal. 1. 8. they are accursed by the publick spirit, that speaketh in the Word.

To appeal from the judgement of *Scripture* to the instincts and dictates of the Spirit, is to set the Spirit of God (for so they call their Visions and Enthusiasmes, though falsely) in opposition to it selfe, and the private Spirit against the publick Spirit, that endited the *Scripture*; Now it is blasphemous to affirme, That the holy Ghost should declare any thing in secret to any man, diverse from what it hath declared to the whole Church in the Publick Tables of the Covenant. The Spirit of God speaking in *Scripture* is the Publick Spirit. Knowing this first, sayes S. Peter, that no prophesie of the *Scripture* is of any private interpretation. A private Spirit is that which one man hath, and not another; and therefore it is but the figment of mens brains. But the Publick Spirit which is the holy Ghost, did move in all the holy Pen-men of *Scripture*. The same Spirit of Christ spake in the Prophets of old before the Flood, and since in all that followed after, and therefore they all spake the same things, for the Apostles said no other things, than those which the Prophets and Moses did say, should come. Now therefore with what colour of reason

Appeales from the publick Spirit that speakes in *Scripture* to a private Spirit besides and beyond the *Scripture*, not to be admitted for three reasons.

1. *Reas.*

2. *Reas.*

What a Publick, and what a Private Spirit is.

2 Pet. 1. 20.

1 Pet. 1. 10, 11.

A. 16. 22.



can men say the Spirit suggests this or that thing to them, which was never suggested to any of the Prophets or Apostles, but onely to themselves? These therefore are but conceits of sick brains, and Satanicall illusions.

3 Reas.

But put case the Spirit be given to some men to expound Scripture infallibly, this assistance may determine my own assent, and give my own heart full satisfaction; but it can be no judge between me and another concerning the meaning of a place in controversie, because I cannot prove to another, that the sence I give is suggested by Gods spirit: I cannot secure another, that I speak by the Spirit, for he may pretend to do so too. Therefore the Spirit's speaking in us must be evidenced by its agreement with the Spirit speaking in the Word. And so our faith is finally resolved into the Divine Authority of Scripture, (as you shall see anon.)

1 Obj.

*But tis said, 2 Pet. 1. 19. Untill the day dawn, and the Day-star (that is, Jesus Christ) arise in your hearts; but when once he is risen, ye may lay aside the Scriptures, as ye use to put out the Candle, when the Morning Light shineth.*

Sol.  
2 Pet. 1. 19.  
opened.

The Apostle compares the light of the Law, with the light of the Gospel; The times of the Law were like the night, wherein Candles are lighted; The times of the Gospel like day-light, wherein the Sun shines: The whole Jewish Church was inlightned by the prophetick Word, during the night of Christs absence, who is the *Sun of righteousness*, the *Morning-starr* of the Church enlightning our hearts by his bright beames, without having any more need of the shadowes, figures, and weak directions of the Law: Secondly, yet he testifieth of that *light*, that it was a *sure word*, sufficient to inlighten the Church, and able to guide them unto *Christ*; And it was to the Jewes of greater Certainty and Credit, than the Apostles report of a *Voice from Heaven*; The doctrine of the Prophets was a more sure foundation of Faith to the Jewes, than those particular Revelations made to certain persons, not as the foundations of Faith, but as Props and Bearers up of it. This is the meaning of that place: by which you see what a wild and wide inference it is, that some make, as if we were beholding to Scripture

pture to set Christ up in our hearts : But when that is done, then we must not live any longer upon the Letter, it being a way beneath for infant Christians to walk with God in, as if to live in the spirit, were to lay aside the Scripture.

*Such a like Objection is framed against Scripture from* 2. Obj.  
1. Cor. 13. 11. 12. When I became a man I put away childish things, now we see in a glasse darkly, *and therefore if we* Blow at the  
*would see clearely, we must lay aside the Glasse, and look beyond* Root. p. 83:  
*Scripture; we must put away these childish things.*

The Apostle is there comparing our present state of Grace with our future state of Glory, and faith, that there is such a difference between our present Knowledge, and that which we shall enjoy hereafter in the life to come, as there is between the seeing of a mans Image in a Glasse, and looking him full in the face ; in the Glasse we have but the species or resemblance of a thing, not the thing it self ; so here we see God in the Glasse of his Word, Sacraments and Works ; But then immediately, and in its proper shape, *face to face, even* 1 Cor. 13. 11,  
*as he is ; Then we shall know, even as we are known,* (that is) 12, opened.  
perfectly and clearly. Paul does not here compare a Christian in his minority, using the Scripture as a Glasse to see with, and in his full growth, casting away that Glasse ; But he compares the state of Grace and Glory together, as appears particularly, *ver. 9. now we know in part, we are now in* 1 John 3. 2.  
*that state, which hath need of helps of tongues and other*  
*gifts, which shall then vanish away, ver. 8. and more plainly,*  
*ver. 13. now abideth Faith, Hope, Charity.* He speaks of a state, when Faith shall cease, and Charity remain, and then these Glasses for representation of things shall be done away, we shall not need any more Word or Sacraments, we shall see God as he is ; Faith shall be turned into Vision, but in this life Faith is the chief Grace, by which we see *him who is invi-* H. b. 11. 27.  
*sible.*

And therefore whilst we are on earth, we must with all *Application.*  
Care, Conscience, Reverence, and Thankfulnesse, make use of this Glasse, the Scripture, wherein wee see the Image of Gods Glory, Wisdome, Grace, Goodnesse, &c. lest otherwise we erre in Judgement, and stumble in Vision,  
and.



and instead of higher discoveries of unrevealed light, and glorious Truths, we come to have our eyes blinded, and our hearts infatuated to imbrace the fancies of mens braines, and delusions of Satan, for the mysteries of God; for when once we throw aside this Glasse, we shall be deceived, as *Adam* was, and lose that knowledge of God which once we had. Therefore when you heare men pretend to have new instincts of the spirit to discoveries above, and beyond Scripture (though they be as eminent in your esteem as an Apostle, or an Angel of God) they be but the Devils Instruments, who would by that means weaken the Authority of the Word to set up his own delusions. Let us remember that of *Dent. 29 29. Secret things belong to the Lord our God, but things revealed, to us and our Children*; In that he sayes, *things revealed*, it is evident, God hath concea'd other things, which we have no means to know, and therefore ought not inquire into them, according to that of *S. Paul, Col. 2. 18, 19.* where he notes, it is a mark of Seducers, and one cause of misleading into error (namely) because they *intrude into things which they have not seen.*

3. Error.  
216. m. p. 27.

Of their Error, who set up Reason as Judge, and so finally resolve their Faith into Reason, *Qui secundum rationis judiciū oracula sacra volunt esse interpretanda.* The principles of *Socinianisme* are two; first, Corrupt Reason second, Scripture depraved: no rationall man will deny the use of Reason in judging of matters of faith, yet if you admit it to be the Rule to measure the mysteries of Faith, and to judge the sense of Scripture by, you will be forced to deprave the Scripture to satisfy your Reason.

Now, that you may discern between good & ill in this point, I shall shew two things: 1. what we are to hold touching the use of Reason in matters of Faith and Religion; 2. what we are not to hold touching its dominion in judging, &c.

What we hold  
touching Reason  
in matters  
of Faith.

First, we are to hold, that Reason is the eye of the soul, or it is that Organ, which lets into the soule that divine Light, which doth both beget Faith, and upon which, Faith doth finally rest it self. Reason is not the thing on which our Faith resteth, but the faculty by which we see the light; God wrote

his minde to reasonable Creatures (not to bruit Beasts) who by way of Discourse, weighing what goes before, and what followes the Text, and comparing Scripture with Scripture, one place with another, doe come to understand his will and minde, whereof many misse, because they doe not diligently make so much use of Reason, Conference, and helps of Art, as they will, to find out the meaning of a Poet, or a Statute-Law.

We are commanded to *search Scriptures*, to *try the Spirits*, to *try all things*, to *judge* what the *Apostles* say, &c. Now these are Acts of Reason & Choice, by help whereof we come to be able to give a Reason of our owne Faith, and to convince the adversaries: you cannot perswade a man to Christianity, but you must shew him a reason for it; if you say your Church is the true Church, you must shew a reason for it; if you urge a Scripture, men will judge whether the words alledged, speak your sence or not; and if they may judge, then they may reject your Allegation, if impertinent.

Seeing we our selves are the persons, that must be sure of the Truth of our Religion (every man *lives* by *his owne Faith*) else we perish for ever. And seeing there be so many Sects, Opinions, and wayes of Arguing, such variety of perswasions and beliefs in the world, it neerly concernes all men to consider which Perswasion relies upon the surest grounds; whatsoever the outward *Medium* or meanes be, to shew us the mind of God, whether ordinary or supernaturall reason helps us to make use of them for embracing the Truth, and rejecting the Error.

Dr. Jer. Taylor,  
p. 169.

The judgement and determination of the Word of God (as Doctor *Field* excellently saith) is that wherein we finally rest as the Rule of our Faith; and the light of Divine understanding is that, whereby we judge all things.

Of the Church  
lib. 4. cap. 13.

Secondly, the mysteries of Faith, though not to be reached and comprehended by Reason, yea, though in their proper Nature they be contrary to the Dictates of Reason, and irreconcilable by any thing that is within the compasse of Reason (as *Ex nihilo nihil fit*, sayes Reason, and *ex nihilo omnia fiunt* (saith Faith) *The dead cannot retorne againe to life*, saith Reason; *The dead bones shall live againe*, sayes



2 Cor. 10. 5.

Tit. 1. 2.

Faith : Yet the Soul being overswayed by a higher principle, sees the greatest reason in the world to believe them all, because the Scripture revealeth them to be of God, it is all the reason in the world to believe God speaking to us, we must believe any thing in the world which God speaks or reveales, though the thing it selfe seems never so unreasonable, for reason tells me, that all, which God speaks, must needs be true and good, how strange soever it seems to flesh and blood, and so my Faith is resolved into the Divine Truth and Authority of Gods Word, and our *reason* is *Captivated* unto that higher Principle, to believe what we see revealed, because revealed from God.

Thirdly, as I have reason to believe all that God speaks, because he is a *God of Truth* and *cannot Lye*, so I have reason also to believe, that the Doctrine of Scripture is Gods revealed minde and will; It is not sufficient to the grounding of Faith to say, I believe all that God reveales to be true, but we must also believe, that these are the things which God hath revealed, we confesse (saith Doctor *Field*) that Faith may rightly be said to be a firme assent, without evidence of many things believed in themselves; But yet the Medium, by force whereof we are drawn to believe, must be evident unto us : As if I be asked, why I believe the Incarnation, Death and Resurrection of Christ; I answer, Because Gods Word Testifieth of them, as things most certaine and true. If you aske me farther, how know you that God hath revealed these things? I answer, By infallible Testimonies and Signes from Heaven. By which, my Reason is convinced, that those Writings are of God, and so I can prove that a Christian hath more Reason for his Religion, than any other, whether Jew, or Turke, or Heathen.

By these three positions, you see the great use and force of reason, in matters of Faith; it lets into my Soule the Divine light of the Word, it tells me I have reason to believe what seems contrary to reason, because God hath spoken it, and it assures me that God hath spoken those heavenly Mysteries.

Secondly,

Secondly, But yet for all this, we must not make Reason the Rule to measure Faith by, nor the Judge, according to whose Dictates the Scriptures must be expounded: For Examples sake, There is a Trinity of persons in the God-head, the Scripture is clear, *1 Joh. 5. 7. There be three that beare witnesse in Heaven, the Father, the Word, and the Holy Ghost, and these three are one*; Shall I now expound this Scripture according to the Dictates of Reason, and say, That because it is impossible to reason, that three should be one God; therefore the meaning of that place must be this; Those three are one by consent of Mindes and Wills, God forbid, for so a thousand men may be one; But the Text it selfe, *verse 8. shews how precisely the Holy Ghost spake, when he said, these three are one, (more than by consent of Testimony) because ver. 8. he varieth the phrase, and sayes of the Spirit, Water and Blood, that they agree in one, therefore to be one, ver. 7. is more than to agree in one, ver. 8. If because I cannot conceive in reason, how Christ and his Father can be one, therefore I shall seek to finde out an Interpretation, which may agree with my Reason; this is cleerly to set Reason in the Chaire above Scripture, and Scripture must be made to submit to our sence, not we to the sence of the Myserie revealed.—Socinians will not believe, without a Reason or Evidence from the thing revealed; They will consult with the dictates of Reason about an Article of Faith, and accordingly expound it, upon this Ground, *Nulla modo verum esse potest, cui ratio prorsus, communisque sensus repugnat*: and hereupon they deny the Person and Offices of Christ, the Resurrection of the same body, the Decrees of God, &c.*

But we are to put a difference between giving a reason of our believing, and a reason of the thing believed: I believe the Doctrine of the Trinity, of Christs Incarnation, that *Esau* was rejected, and *Jacob* loved, &c. and the reason of my believe is, because so it is written.—But to demonstrate these Truths, by evidence from the nature of things, or else to disbelieve them, this Sovereignty of Reason, is the Ruine of all Faith and Religion.

2.  
What we deny to Reason in matters of Religion.

Tis one thing to give a reason of my believing, another, of things believed.



Some things are { 1. Evident in themselves, as the Principles of Geometry; as, that every whole and entire thing is bigger than a part of it, &c.

{ 2. Not evident in themselves, but are made knowne to us, both that they are, and what they are, by a forraign *medium*, without the compasse of the things themselves. Of this sort are all those things which we are perswaded of by the report of others; and this is the certainty of knowledge, which we have of things believed, the truth of them in themselves appeareth not to us, nor is seen of us, and in this respect Faith is truly said to be an assent without Evidence, upon the credit of the Revealer. In these points, reason reacheth but the  $\tau\delta\ \theta\tau\iota$ , that such points are the Truths of God. But the  $\alpha\iota\ \theta\tau\iota$ , is hid from us, we cannot shew a reason how such things should be. The summe is, to tye our Faith to reason, and forme our beliefe by the dictates of Reason, so as to refuse to believe any thing without evidence from the nature of the thing, is a dangerous Pride, setting up Reason above the will of God revealed, to arraigne Scripture at the Barre of Reason.

Job 28. 25.  
He maketh  
weight for the  
winds.

Jo. 1. 18.

2 Cor. 1. 20.

1 Cor. 2. 11.

1 Cor. 13. 12.

2 Cor. 19. 5.

This is not to be admitted, and that for these two Reasons: First, because our understandings are weak in things of nature, as the wind, a feather, Job 39. 13. *Gavest thou wings and feathers unto the Ostrich?* Much more blind is our reason in mysteries of the Kingdome of Heaven: They are *hid from the wise and prudent*; they are *foolishnesse to the Scribes and Disputers of this world*; yea, at best, there is a great deal of blindness and weakness in our understandings, *we know but in part*, yea, the *law of our minds & reason* doth rebel against the *law of God*, and much ado we have to bring all our λογισμους, *reasonings in captivity* to the Truth. Now this blind, weak, rebellious reason of ours, is to be regulated, corrected, inlightned by the Word, but not to regulate the Word; for that which is to be regulated, cannot be the rule to regulate. That which is weak and blind, is not fit to judge that which is perfect, that which is all light, all truth, all pure, must not be judged and regulated by that which is subject to error and mistakes. I have

*have need to be baptised of thee (said John to Christ) and comest thou to me? So of our reason we may say, I have need to be regulated and amended by thee (O blessed Word) and comest thou to me?*

Reason is denied to be the Rule and Judge of Belief, for the same Cause, that we denied the private pretended spirit to be Judge for the triall of Truths : Because I cannot prove to another, that mine is the right reason, he pretends reason, and so do I : Experience shewes, that divers men have different reasons, and different expositions : He thinks he speaks as much reason as I ; we are not certain that this or that is the right meaning of a Text, if a man hath nothing to assure him, but the seeming of his own reason ; which reason, others think they have as well as he.— Indeed, if we compare our own reason with the reason and authority of other men, which have decreed thus and thus ; then must we give the preheminance to our own reason, when a clearer evidence is propounded ; every one is to judge for himself, and it is unreasonable to assent to a lesser evidence, when a clearer is propounded. It is true, because that few are able to judge of themselves, God hath provided guides to help them, yet Christians must not resign up their wits and senses, to follow any humane guide whatsoever ; our guides must not lead us blindfold, neither must we put out our eyes to follow them ; we must see the reason and grounds whereupon he goes, and so follow him by our own reason : With my eyes I see his light ; he tells me this is firm ground, you may go upon it, and I see it to be so. By my reason I see his reason, and so follow him like a man of understanding (not like a Beast, that is led, and knows not whither) I have the advantage of his reason, and my own too.

*Of their Error, who appeale from Scripture to Providence, and leaving the Scripture, make Providence the Rule of their persuasions and actions.* 4. Error.

There is yet another Error of those that weaken the supream Authority of Scripture, and make it of small effect by appealing unto successe of Providence, declaring (as they conceive) the will of God, and what he liketh or



diffliketh, and so judge thereby of the good or evil of many things.

How to make  
use of passages  
of Providence.

Now that you may have your senses exercised, to discern between good and evill in this point also ; I shall shew, first, what use we are to make of the passages and dispensations of Providence ; secondly, what is not warrantable to be built thereupon.

1. Use.

Psal. 105. 2.

Psal. 118. 23.

Psal. 111. 2, 4.

Psal. 92. 5, 6.

Psal. 28. 5.

For the former, we ought to give glory to God in all his wonderfull works of providence, and that in these five particulars : 1. We must take serious notice of his doings ; for, *the Lord hath so done his mervailous works*, that they ought to be *had in remembrance*, yea, we must *talk of his wondrous works*, and say, *This hath the Lord done*, and it is *marvailous in our eyes*. *The works of the Lord are great, sought out of all that have pleasure therein. But an unwise man regardeth them not.* O Lord (saith David) *How great are thy works ! and thy thoughts are very deep : A brutish man knoweth not, neither doth a foole understand this ;* and therefore God is angry : *Because they regard not the works of the Lord, nor the operation of his hands, he shall destroy them, and not build them up.*

2. It is a reach-  
ing providence.

Esay 26. 9.

Vers 10.

We must so observe them, as to learn righteousness thereby ; for, *When thy judgements are in the Earth, the Inhabitants of the World* (such as have grace in them) *will learn righteousness*, saith the Lord, *though the wicked will deale unjustly still, and not behold the majesty of the Lord.* By the serious Meditation of Providences much is to be learn'd ; as first sometimes by it we may learn to humble our souls under his mighty hand, and to amend our wayes, and to tremble before him, the people shall hear and see, and do no more wickedly. Secondly, Sometimes we learn to see Gods love and faithfulness, and so grow up into a dependance on him in like cases. *Thy faithfulness and truth shall be my shield and buckler. He shall deliver thee in six troubles, yea in seven, there shall no evil touch thee.* Thirdly, We may learn Contentation, Cheerfulness, Thankfulness, in a low estate &c. by Gods dealings with our selves and others. Fourthly, Providences do sometimes call us to Suffering, to Martyr-  
some

To see Gods  
anger.

Gods love and  
faithfulness.

Psal. 91. 4.

Job 5. 19.

Contentation.

To suffer for  
his Name.

dome, to bear witness to his Truth, and against the Sins of the World.

Providence over-rules the Plots, Counsels, and Works of Men, yea their Vices, and their naturall imaginations to bring to passe his own work, either of Mercy or Judgement. The Creature doth his own proper will, and works after his own lusts, drives on his own designs; But all this while God is above them, and brings to passe his own Counsels, sometimes for mercy, as in the case of Christ: *Herod*, and *Pontius Pilate*, and the *Jewes*, laid their heads together, they were gathered together against Christ; (that was their work) But Gods work was carried on by their wicked hands, *to do whatsoever thy hand and thy counsell determined before to be done.*

3. It is an over-  
ruling Provi-  
dence,

Acts 4. 27.

Isa. 55. 8.

Sometimes for Judgement, as *Isa. 10. 5.* O Assyrian! the Rod of mine anger, and the Staffe in their hand, is mine Indignation, I will send him against an Hypocriticall Nation, I will give him a charge to take the spoile, and to tread downe like the mire in the street.— This is Gods work, by the Assyrians, to scourge his people. But the Assyrian did not propose to himself any such end as to serve God, but he drave on his own designs of Ambition and Covetousness, for he saith v. 7. *He meaneth not so, neither doth his heart think so: But it is in his heart to destroy and cut off Nations, not a few.*— Yea, *Nebuchadnezzar* in warring against *Tyrus*, is said to have wrought for God, and God payes him his wages, ver. 10. *I have given him the land of Egypt for his labour, wherewith he served against Tyrus, because they wrought for me saith the Lord; Though they did not know my will, nor had any intent to obey it, yet by their wicked hands the Lord executed his judgement on Tyrus.*

Ez k. 29. 18.

Many times the passages of Providence are so strange, and in that darknesse, that we cannot see Gods liking or disliking by them, as in *Job's* case, we cannot tell what judgement to make upon them. *Job 11. 7.* Canst thou by searching finde out God? Canst thou finde out the Almighty unto perfection? His judgements are unsearchable, and past finding out, *Rom. 11. 33.* *Job* could not find out God in his workings, though he

4. It is an aston-  
ishing Provi-  
dence.



he sought it diligently. Job 23. 8,9. *Behold I go forward, but he is not there, and backward, but I cannot perceive him: on the left hand, where he doth work, but I cannot behold him; he hideth himself on the right, that I cannot see him: But he knowes the way that I take. He doth great things past finding out; Lo, he goeth by me, and I see him not; he passeth on also, but I perceive him not: Behold he taketh away, Who can hinder him? Who will say unto him, What doest thou? The Lord worketh by his Prerogative sometimes, and there is no reason to be given for it; The Lord knowes all our wayes, paths & turnings, but we cannot find out the reason of his dealings.*

5. It is a just Providence.

Yet we must still conclude, that in all Gods wonderfull Acts of Providence in the changes and alterations of the world, we must acknowledge his Justice, Sovereignty, Power and wisdom, though the instruments and their works be wicked, though his wayes be far above and out of our sight, his footsteps are in the Clouds, and in the great waters, yet every mouth must confesse, that *holy, holy, holy, is the Lord God of Hosts, the whole earth is full of his Glory, Isa. 6. 3.* This did the Angels proclaime before the throne of God, when he sate to Judge the earth. And so Jeremie, though he understood not the reason of Gods proceedings, yet he doth acknowledge, that *God is righteous in all that he doth, Ier. 12. 1. Righteous art thou O Lord when I plead with thee, &c.* Job gives God the glory of his holinesse and justice, though he knew not why the Lord should deale so severely with him. *Job. 9. 15. whom though I were righteous, yet would I not answer; But I would make my supplication to my Iudge.* Thus we are to judge of the passages of Providence, we must observe them, learn by them, considering that he worketh by wicked instruments, that his goings are sometimes hid from us, yet ever just and righteous.

What we deny to Providence.

Secondly, We must not make Providence a rule or judge of Duty, nor to be a warrant of our Actions: we must not accept the most signall demonstrations of Providence against a Scripture-rule; no alterations of Times, no successes of Providence, no Afflictions, no cross Accident should cause a godly soule to alter his Principles, nor to depart from the words

words of Instruction, which we have received from the mouth of God, to build to our selves new perswasions, and actions upon new principles of providentiall favours or dis-favours; Learn this from *Iob's* holy resolution, *Job 23.9. Though I cannot see him in his dealings towards me, yet my foot hath held his steps, his waies have I kept, and not declined, neither have I gone back from the commandement of his lipps:* Nothing of Providence must alter the Rule. See Psal. 119. 83, 84, 87.

This is proved by five Reasons: 1. Because God useth wicked men for his Instruments, and prospereth the Cause. The Prophet (*Habakkuk 1. 13.*) expostulates with the Lord, and calls them wicked; *Wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devoureth the man that is more righteous than he, and makest men as the fishes of the Sea, that have no Ruler over them?* Here you see Gods vengeance executed by men that were far worse. Again, if providentiall successes declare Gods liking and our duty; and that they be Judges of the goodnesse of a Cause, then let the Mahumetans rejoyce and boast in Religion, as they do, saying, God with an almighty hand from heaven hath approved it, with invincible prevailings against the Christians, &c. If Providence must frame our judgement of any Matter, or Cause, or Opinion, then let *Antiochus*, the type of Antichrist, be a Saint, and judged to have God on his side, when he so miserably wasted the Jews. In *Dan. 8. 9, 10, 11.* we read, that out of one of them (namely of the *Selencida*, which reigned in *Asia* and *Babylon*) came forth a little horn (that is) *Antiochus Epiphanies*, toward the South (that is, *Egypt*) and towards the East (that is, *Persia*) both which were conquered by *Antiochus*, and towards the pleasant Land (that is, the Land of *Israel* so called, for its blessed Priviledges) against these that Tyrant wonderfully prevailed, ver. 10. for he waxed great, even to the host of Heaven, (that is, to war against Gods Church) and cast down some of the Host, and of the Starres, to the ground, and stamped upon them. Yea, ver. 11. He magnified himselfe even to the Prince of the Host, and by him the daily sacrifice was taken away, and the place of his Sanctuary was cast downe: And

5. Reas.  
1.



Dan. 11, 30,  
31, 32.

ver. 12. *An Host was given against the daily Sacrifice, by reason of transgression, and it cast down the truth to the ground, and it practised and prospered; Here's a wonderfull successe; and many of the Jewes seeing him thus to prosper, began to alter their Religion, to forsake the holy Covenant, for armes did stand on his part, that is, Power and Victory; and such as did wickedly against the Covenant, he corrupted by flatteries, &c.* I demand now, Was the cause of *Antiochus* just and good, because he prospered? Or did those Jewes do well, that changed their Minds and their Religion, and fell to the Conquerours side, as if Gods minde had been hereby declared to alter the established Worship, or that Idolatry pleased him better than the daily Sacrifice, which was now took away? God forbid! Lastly, if successes must sway our opinions and practises, then why do we not turn Papists, and worship the *Beast*, Rev. 13.7. *to whom it was given to make warre with the Saints, and to overcome them?* What shall we think? Doth God by this successe, approve of the *Beast*, or of his War? Or must the Saints now alter their Principles, and worship the *Beast*? The Text (ver.8.) tells us, that the gross number of people (which hang their Religion upon Providence) shall worship him all, except they, *whose names are written in the Book of Life.*— Thus you see how God doth prosper the worst Cause, and the vilest of men; how the Lord doth make use of wicked Instruments to punish an hypocriticall Church:— And that they are the worst of men, even men that do wickedly against the Covenant, who change their Opinions with successes, and depart from the written Truth, as if God and his Word were changed with the change of the World. Read *Ier. 12.1,2,3.*

2. *Reas.*

If Providence may set up new Rules of Opinion & Practise, then you may as well cast Lots of what Opinion and Religion, of what Side and Perswasion you will be; for as much as a Lot is guided by divine Providence. *Prov. 16.33. The Lot is cast into the Lap, but the whole disposing thereof is of the Lord.*

3. *Reas.*

If Successes of Providence may determine of Gods Will and our Duty, then you will be forced oft-times to Justifie and Condemn the same Cause and the same Persons, when  
this

this side prospers, O now, God, say they, hath declared himself, owned their Cause from Heaven; yea, some have not stuck to call *Worcester* the Valley of Decision, as if now all doubt and controversie touching the Kings Cause, and the new Common-wealth, were determined, past all dispute; But what if Providence takes against them? What if the Lord blasts their Counsels and their Power? Then the contrary Judgement is to be made (namely) that God doth not own our Cause, nor approve our doings; then we must by the same rule condemn our selves, and our former Actings,—unlesse you will say, that Providences may prescribe Duty, when they make for us, but not when they stand against us: and when God seems to plead the Cause of our Adversaries; (But this were Childrens play so to argue.)

If Providences alter the state of the Question, then a project or design, singularly wicked, and abhorring to Nature and Religion, if it succeed well, does cease to be evil, which cannot enter into the thoughts of any but an Atheist, *Felix scelus* is *scelus* still: It is a sure rule in Divinity, that *malum in se*—(such are the finnes against the Morall Law) cannot be made good by any Circumstances whatsoever. Sin is sin still, Murder, and Perjury, &c. are finnes still, and no successe can, or ought, to alter our judgement concerning them.

4. Reas.

Nay lastly, It is a judgement from God to prosper in wickedness, and therefore no sign of his approbation, *Psal. 92. 7. When the workers of iniquity do flourish, it is that they shall be destroyed for ever.* There's a sad reckoning; everlasting Destruction for their present Prosperity: *The prosperity of Fools destroyes them*; through Gods just wrath their hearts are hardned, that they cannot repent. *Because they have no Changes, therefore they fear not God.* Their constant, and uninterrupted Posterity, is the reason of their perseverance in wickedness and contempt of God, through long continuance of sinning they grow obdurate, and hardned to their utter destruction. God sends Troubles and Afflictions to his children in mercy, and gives Prosperity to the ungodly, in wrath. Let God lay on me any affliction, rather than suffer me to prosper in the way that is evil: A hard heart is

5. Reas.

Prov. 1. 32.

Psal. 55. 19.



a fearefull judgement, and Solomon observes *Eccl. 8. 11, 12.* that impenitencie is the fruit of such prosperity. *Because sentence against an evill doer is not speedily executed; therefore the heart of the Sons of men is fully set in them to doe evill, they blesse themselves and say, No evill shall happen unto us. But what sayes the Lord, ver. 12. Though a sinner does evill an hundred times, and his dayes be prolonged, yet surely I know that it shall not be well with the wicked, their damnation slumbereth not, it is every day nearer and nearer, and the longer it stayes, the more heavy it will be; it comes with feet of Wool, but it will strike with hands of Lead, though it be given him to be in safety, wherein he resteth, and feareth no danger, yet his eyes (that is, Gods eyes) are upon their wayes; They are exalted for a little while, but are gone, and brought low, they are taken out of the way as all others, and cut off as the tops of the eares of Corn. See Job 24. 23, 24.*

I conclude therefore; that Providences are oftner a temptation, than a rule, a triall of our Uprightness, not a rule for our Consciences; he is a poor silly Soul, and yet a presumptuous undertaker, that is not assured of the justness of his Cause, till the successe determine it.

Quest.

*But is there no judging of Gods liking by his Providence?*

Ans.

First, There is much of Providence in great actions, but not of his will and liking, as hath been shewed.

Secondly, Providence following a promise, is a Token of his love and liking. So *Jeshuah* might take comfort in his successfull war, *Jos. 23. 14. Not one good thing failed.*

Thirdly, it is no comfort at all to be the rod and Instrument of Gods anger or vindicative Providence on wicked men; for so was the King of *Assyria*, &c. *Isa. 10.* so was *Jeroboam* and *Jehu*, &c.

Fourthly, it is no comfort to say, the will of God is fulfilled by us; and if it were not his will, this could not have been done: True; yet woe to that man, by whose sins and vices, God brings to passe his owne worke; *The Son of man goeth, as it is written of him; Indas. and Pilate* did no more but what was written, & what the hand and Counsell of God had determined before to be done; yet woe be to that man,  
by

*by whom the Son of man is betrayed ; Good had it been for that man, that he had never been borne ; The Instrument may be damned, though God made him his scourge; when the Child is corrected, the Rod is cast into the fire..*

Thus I have at last finished my second use, wherein I have vindicated the supreme Authority of Scripture, against a foure-fold Error : First, of them that would place this Authority in the Church. Second, of them who appeale from Scripture to the Spirit ; Third, of them that make Reason the Supreme Judge ; The fourth, of them that expound Scripture according to Providences.

There remaines one Question to be resolved, for the close of this whole matter (namely) *Into what then is our Faith finally resolved, and whereupon doth it stay it selfe, seeing the forementioned things, the Church, the Spirit, Reason and Providence, though their help and Ministry be needfull, yet our Faith is not built upon them, as hath been shewed ?*

Quest.

The Authority and Truth of God speaking in the Scripture, is that upon which our Faith is built, and doth finally stay it selfe ; The Ministry of the Church, the Illumination of the Spirit, the right use of Reason, and the choicest helps, by which we believe, by which we see the Law and will of God ; But they are not the Law it selfe ; the Divine Truth and Authority of Gods Word, is that which doth secure our Consciences.

Ans.

To the grounding of Faith it is necessary, that we know, first, what is the truth revealed, for else we cannot believe it, nor rest upon an unknown Truth ; Secondly that God hath indeed revealed and declared those truths; and then the soul resteth upon it, as a sure Anchor of faith and hope. If you ask what it is that I believe ? I answer, I believe the blessed doctrines of salvation by Jesus Christ ; if you ask, why I believe all this, & why I will venture my soul to all eternity on that doctrine ? I answer, because it is the revealed will of God concerning us ; This is the way of Salvation, which God hath made known to the Sons of men. If you ask further, How I knowt hat God hath revealed them ? I answer, by a two-fold certainty ; one of Faith, the other of Experience ; First I do

Two things are required to the resolving and settling of Faith.



John 5. 32, 36.  
Luke 1. 4.

infallibly by faith believe the Revelation, not upon the credit of any other Revelation but for it selfe, the Lord giving Testimony thereunto, not only by the constant Testimony of the Church, which cannot universally deceive, nor only by miracles from heaven, bearing witness to the Apostles doctrine, but chiefly by its own proper divine light, which shines therein. The truth contained in scripture is a light, and is discerned by the Sons of light: It doth by its own light perswade us, and in all cases, doubts, and questions, it doth clearely testifie with us, or against us; which light is of that nature, that it giveth Testimony to it selfe, and receiveth Authority from no other, as the Sun is not seene by any light but his own, and we discern sweet from sowre by its own Taste. And the meanes for opening our eyes to see this light (whereby our consciences are assured that we rest in God,) are diverse: first, some private, as Reading, Prayer, conference of places, consent of Churches in all Ages, Helps of learning, and reason sanctified.

Secondly, some publike, as the Ministry of the Word, which is the Ordinance of God to get this assurance, which Act of the Church is not Authority to secure me, but Ministry to shew me, that which shall secure me, which Ministry is founded on the Scripture it selfe, in that from thence it fetcheth the reason that doth perswade me, and sheweth the light, that doth infallibly assure me.

1 John 2. 10.  
Eph. 1. 17, 18.  
1 John 5. 6, 9.

Thirdly, But the thiefe helpe, to shew me and assure me of this light, is the Holy Spirit, given to Gods children, in, and by the use of the former meanes to open our understandings, to enlighten our mindes, that we may know and believe the words of this life, and the things which are freely given unto us of God; In which light thus shewn unto us, Faith staieth it selfe, without craving any further testimony or prooffe, in the same manner that the Philosopher proveth, that with the same sense we see, and are assured we see: Thus I know by the certainty of Faith, resting upon its object, that the Doctrine of Scripture is from God: This is a certainty in respect of the understanding.

2.

Whereunto adde, that other certainty of experience, which is

is a certainty in respect of the Affections and of the spirituall man, This is the spirits Seale set to Gods truth, (namely) the light of the word; when it is thus shewen unto us, it doth worke such strange and supernaturall effects upon the soul; it doth *renew us in the spirit of our minds*, we beholding this *Glory of God* in the Gospel are *changed into the same image*; it doth mightily convince our consciences; it *pulls down our strong holds of sinne*; It *casteth downe our imaginati- ons and reasonings*, which would *exalt themselves* against the *knowledge of God*; It inflames the heart with love of God, hatred of Sinne; It fills the heart with joy and peace, such as the world cannot give; It perswades us of the truth and goodnesse of the will of God, and of the things revealed; and all this by way of spirituall taste and feeling, so that the things apprehended by us in Divine knowledge, are more certainly discerned in the certainty of experience, than any thing is discerned in the light of naturall understanding, (which hath the certainty of speculation onely, but not of experience. *How sweet are thy words unto my Mouth! they are sweeter than honey, and the honey comb*, Psal. 119.

2 Cor. 3. 18.

2 Cor. 10, 4, 5.

They that are thus taught, doe know assuredly, that they have heard God himselfe: In the former way, the light of Divine Reason causeth approbation of the things they believe. In the later, the Purity and power of Divine knowledge, causeth a taste and feeling of the things they heare: And they that are thus established in the Faith, doe so plainly see God present with them in his Word, that if all the world should be turned into Miracles, it could not remove them from the certainty of their perswasion; you cannot unperswade a Christian of the truth of his Religion, you cannot make him thinke meanly of Christ, nor the Doctrine of Redemption, nor of duties of Sanctification, his heart is fixed trusting in the Lord. So then we conclude, that the true reason of our Faith, and ground, on which it finally stayeth it self, is the Authority of God himself, whom we doe most certainly discern, and feele to speake in the word of faith, which is preached unto us. And thus much of my first doctrine: the supream and divine Authority of the Scripture,



to determine in all matters of faith, and practice.

*Of their Error, who deny the Authority of the Old Testament, as if now out of date.*

Joh. 5 39.  
2<sup>d</sup>. Doct.

*Search the Scriptures, &c.* At that time there were no other scriptures penned, but those of the old Testament: hence my Second doctrine is this, That the scriptures of the old Testament are still of divine Authority to the Churches of Christ under the Gospell, to judge and determine in matters of Faith, and duty, &c. To what end should we search the scriptures, if they were no longer of Authority and Power to instruct, Command and direct our beliefe and practise? But sin is to be judged sin, and duty to be esteemed a duty, and faith to be accounted faith according to the old Testament, and therefore their Authority is unquestionable. For proove observe how Christ and his Apostles in the new Testament doe beare witnesse to the Authority of the old. *Mat. 7. 12: Whatsoever ye would, &c. For this is the law and the Prophets:* under the *Law*, and the *Prophets*, Christ comprehends the whole old Testament, and tells his hearers, they must doe, as they would be done unto, Because the *Law* and the *Prophets* teach and require it; Christ did not bring a weake proove: Add hereunto the Practise and advice of Christ, *Luke 24. 25. 27.* He reproveth the *two disciples* for not believing the *Prophets*, and then *Beginning at Moses and all the Prophets he expounded unto them in all the scriptures the things concerning himself.* Paul saith *our Faith and Salvation is built upon the foundation of the Apostles and Prophets*; now if that foundation be destroyed, what will become of our faith? and therefore Christ opened their understandings, that they might understand the scripture, ver. 45. What needed this, if those scriptures were now abrogated? if *Moses* and the *Prophets* were removed by the preaching of the Gospell, why did Christ open their understandings to understand them, and not rather tell them, that they were abolished? Why did Christ lay the foundation of the Christian faith, upon that, which was not?

Eph 2. 20.

Obj.

This answers their objection, who say, *the old Testament was of force, till Christs death and Resurrection; But when the*

*the new Testament was confirmed by the death of the Testator, then the old was void.*

But here you see Christ, after his Resurrection, doth turn those two Disciples to those writings for grounding of their Faith, Christ might have told them of new Gospel-truths if any such had been; But he remits them to the Scriptures, and heightens their wits to understand and believe them, as a sure Anchor of their Faith; And so in the Parable, *Luke 16.29.* the advise given by Christ to save the Living from going to Hell, is this, *They have Moses and the Prophets, Hear them,* therefore not to be rejected as of no use to save or damne.

Sol.

Consider the example of the Apostles in all their preaching, they did acknowledge the Authority of the old Testament: Saint Peter *Acts 2:* when he would convince the Jews of the *resurrection of Christ*, and bring them to faith on him, whom they had betrayed and slain, he makes all good out of the *Old Testament*, quoted thrice from *ver.25.* to 36. And this was after Christs Ascension.

2.

It is objected by some, that *Christ spake to his Disciples by and from Scripture: But when he was gone into heaven, then he refers them to the teaching of the holy Ghost, which he had promised to send unto them. Job. 16.13.* He will guide you into all Truth, and shew you things to come.

Obj.

Christ speaks of the extraordinary gifts of the Spirit to the Apostles after Christs Ascension: by help of which, residing and abiding in them, they should be priviledged from erring, and made to understand many things concerning Christs Kingdome, which as yet they understood not; but here's not a syllable of setting up a Teacher, that should overthrow the Scripture; Yea, this Objection is answered by the former example of S. Peter; for S. Peter fetcht his proofes out of the Old Testament, after the pouring forth of the holy Ghost upon them, *ver. 16, 17. These are not drunken as ye suppose, &c.* at that time the *holy Ghost* was already descended on the Apostles, and they *spake with tongues, ver. 3.* But they had never a tongue to slight the writings of the *Old Testament*; but S. Peter, though inspired by the holy Ghost, yet fetcht all his

Sol.



1. *Reas.*

proofes from thence. Consider the practice of *S. Paul*, who contending for the faith of *Jesus* doth confirme his doctrine from thence, *Acts* 26.22. saying none other things then those, which *Moses* and the *Prophets* did say should come, that *Christ* should suffer &c. So he confirms his doctrine of the *Resurrection* out of the scripture, *1 Cor.* 15.4. Lastly in this sort did *Philip* make use of the *Prophets* for the conversion of the *Eunuch*, *Acts.* 8.35. He began at that scripture, and preached unto him *Jesus*. Thus you see the Authority of those books is alleadged by *Christ* and his *Apostles*, and made use of to lay the foundation of faith, to convince of sin, to Convert souls, to keep men from the coming into the place of Torment; And all this after *Christs* ascension, and the comming of the holy Ghost, and therefore they are so to be acknowledged, and received of us for the same uses: *Because Salvation is of the Jews*, *Ioh.* 4.22. The doctrine of Salvation was a sacred Treasure committed to that people; if their Religion were not true, ours is false; if their scriptures be vaine, our faith is vaine also; This was the *Jews* preheminance, chiefly because to them were committed the *Oracles of God*, *Rom.* 3.3. which *S. Stephen* calls *lively Oracles*, *Acts.* 7.38. because delivered, *vivâ voce*, and because they serve to make alive the dead soul, and the *Fathers* received them to deliver unto us.

2. *Reas.*

Those Books of the old Testament, are either *Historicall*, *Propheticall*, or *Doctrinall*; The *Historicall* and *Propheticall* are unto this day the grounds of our faith in the points of Creation and Providence; of the Fall and misery of man, of the comming of the *Messiah*, of his Person and Office, and of Salvation by him; Secondly, of admonition, reproofes, and instructions for holy life. The *Doctrinall* parts, as the Law of *Moses*, the *Psalmes*, *Proverbs*, and many passages of the *Prophets*, have their use of instruction in faith and holinesse, in the right use of *Gods* worship and Ordinances: every one of these parts is of perpetuall use and Authority, to command and regulate our faith and manners; It was true, it is true, and will be for ever true, they did teach the Church of *God* of old, they doe the same to us, and will doe the same to the worlds end; so that whosoever is under

a promise of the old Testament, he may rejoyce, and take comfort in it; or if under a curse, let him Tremble, if under a command, let him obey it, (if under a Prophecie, let him rest upon it) we finde Gospell-graces regard Old Testament proofes. *Heb. 13.5. Let your Conversation be without Covetousnesse; for he hath said, I will never leave thee. And Gospell-duties urged upon old Testament precepts, as Eph. 6.3. Honour thy Father and Mother, which is the first Commandement with promise.*

*What say you of that part, which is Typicall and Ceremoniall?*

Quest.

Though they cease and be abolished as to our practice, yet they are perpetuall, and still a part of holy scripture, as for our teaching and learning, The Types and figures of the Law are a kinde of Prophecies, for they doe in certaine Actions set forth Christ to come, and the benefits by him; as the Prophets did by their words and writings, they still teach and instruct, and we may fetch Arguments of faith and duty from them, as *Paul* doth in the Epistle to the *Hebrews*, and other places (as for example) if the Question be between us and the *Socinians*, whether Christ by dying did make Attonement for sin. We say, yea, and the Law and the daily Burnt offerings and sin offerings doe teach the same: if ye ask of the manner how? Answer, it is by sprinkling the sinner, (that is) by applying it to our own souls. If the question be about Ministers and their maintenance, in the New Testament the Apostle proves it to be the peoples duty from the Law. *1 Cor. 9.7. Who goes a warfare at his own Charge? That's Pauls Argument; Ministers must be paid as well as souldiers, and he fortifies his reason by Testimony of old Testament ver. 8. Say I these things as a man? Or saith not the Law the same? For it is written in the Law of Moses, Thou shalt not muzzle the mouth of the Ox, that treadeth out the Corne; The same prooffe he uses upon another occasion. 1 Tim. 5.17.18.*

*Ans.*  
The ceremonial Law is still a Teacher of Morall duties.

*But Pauls prooffe is faulty, because it is a Ceremoniall proof, and so denies Christ to be come in the flesh.*

Obj.

God intended in that Law, to teach us something, that is morall,

*Ans.*



morall, (namely) that God doth take care for Ministers, and for his Labourers in his word, more than for Oxen; and if that Law be written for our sakes; then why may not other things written in the Ceremoniall Law, teach a morall duty, as well as that? The Ceremoniall law, as it doth set forth Christ, so also the duty of Christians in their holy administrations: Thus the *Purging out of Leaven*, did teach the putting away of filthy affections from our holy services, and polluted people from the society of the Church, 1 Cor. 5. 7. 13. So the *sprinkling of the unclean*, doth teach, that when we present any service to the Lord, we must renew our repentance, and not come with defiled hearts or hands, 1 Tim. 2. 8. By the *consecrating of the first fruits* we are taught, that we ought to be consecrated as holy unto the Lord, as a kind of first fruits of his creatures, Jam. 1. 18. Rev. 14. 4.

We are not subject to those Ordinances to doe them, we offer not the sacrifices, because Christ is come; yet looke what they signifie, they teach, and they serve for our learning, as is said.

Obj.

*But there is Heb. 7. 18. A disanulling of the Commandement for the weaknesse and unprofitablenesse of it.*

Ans<sup>r</sup> 1.

The meaning is this, that the blood of those sacrifices did not take away sin by any power or vertue, that was in them; they of themselves are *weake* and *beggarly*, if any body should rest in them, as the Carnall Jews did; and therefore, he sayes, *those Ordinances were to cease, and give place, when the true Sacrifice, Iesus Christ was offered; which alone did and could take away sin; The law made nothing perfect, but in their relative use and end, they did lead unto Christ, that better hope, who made all perfect; For his blood served for the redemption of sins and transgressions, which were committed under the first Testament.* So that the way of Salvation taught then in Types, and now without them; the substance of the Covenant is one and the same, only that former manner of Administring waxeth old, and is put into a *new way*, which is significantly expressed, Heb. 7. 12. There is *μεταθεσις τοῦ νόμου*; not an abolishing of the substance of the Covenant, but a *Transposition* of it into another way; As a Tenant, that holds

Heb. 7. 19.

Heb 9. 15.

holds by Copy, if he obtain to hold in Fee, the latter grant doth indeed actually null the former Tenure, yet not the former Benefit, his Tenure is mended, being changed into Fee-simple: So the coming of the New Testament doth better our Tenure, but alters not the Promises, Commands, Counsels in the Old. For as the substance of the Priesthood was not to end, as having no more a being on the Earth, but onely translated upon other persons. *I will take of the Gentiles for Priests and Levites*: So the matter of the Covenant was not destroyed, and taken quite away, but onely changed into another Form, other Sacraments, and yet the same; other for the Sign, the same for Substance, *the same spirituall meat and drink, the same Rock, Jesus Christ.*

Blow at Root.  
p. 60.

Isa. 66. 21.

1 Cor. 10. 3, 4.

I answer, That when the Apostle there speaks of *disannulling the Old Testament*, he doth not mean the Books of the Old Testament, but that old manner of publishing, administering, and applying the Covenant.

Ans. 2.

The Books of the Old Testament had Christ for their principal scope and subject. *Moses wrote of me, if ye believe Moses, you would believe me, if ye believe not Moses, ye cannot soundly believe the Apostles*: Thus they reasoned and persuaded the things concerning Jesus out of the Law, and Prophets. Wherefore we conclude, that the Scriptures of the Old Testament, are to be retained still in force, as the good Word of God written for our learning, and a Word that still speaks unto us as unto Children, in *Doctrines, in Exhortations, in Consolations.*

John 5. 46.

Acts 2.

Acts 28. 23.

1 Cor. 10. 11.





## CAP. I. SECT. III.

Lond. Test.  
P. 5.

*Of their Error, who teach, that it is no foundation of Christian Religion, to believe that the Scriptures, in English, are the Word of God.*

3. Doctr.

**N**OW, that ye may discern the Truth, and avoid the Danger of this wicked Error, I oppose unto it my third Doctrine, which is this, (namely) To believe the Scriptures (which we are bid to search) whether in the Originals, or in the English Translations, to be the Word of God (that is) to contain in them the Mind and Will of God, concerning Mans Salvation, is a necessary foundation of Christian Religion, that is, of our Faith, and worship of our Profession and Practise, else to what end did Christ bid *search the Scriptures*, if the believing of what we search and find to be the Word of God, be not the foundation of our Religion? To what end should I search the Bible, rather than any other Book, if I do not think it to be of God? And I therefore search it, that I may know what Religion to be of, that is, what I must believe and professe; what God I must worship, and in what manner: The end of that searching was to beget Faith and true Religion in those unbelieving Jewes, with whom Christ had to deal. If I believe it not to be of God, I can have no foundation of my Religion. For true Religion is not the Product of naturall Reason, or humane Wisdome, but of the will of God, declaring all matters of Faith, of Worship and Life. No man hath known God at any time, and as long as the World was without the revealed will of God, they wandred after the imaginations of their own hearts: so he tells the *Galatians*, c. 4.8. *When ye knew not God, ye did service unto them, which by nature are no Gods: That which is not God by nature, is not God at all: There were Gods of Mens making: the Gods of the Nations were not Gods, but onely in*

True Religion  
is onely from  
God.

A&S 14.16.

in the opinion and conceit of them that made them so: *We know that an Idoll is nothing* (that is) nothing indeed, nothing but in the conceit of the Idolater, it is no such thing, as he takes it to be. Now that which is a God of mans making, is not God. The Lord chargeth the people with this folly, *they Sacrificed unto Devils, not to God, to Gods whom they knew not, to new Gods that came newly up*: whereas the true God is not a made God, he is a God whether we think it or not, he is God by his own nature, the ever living and eternall God, in the knowledge and true worship of him does all true Religion consist, and therefore in compassion to the World, God sent unto the Jewes first, his Word, his Statutes, and Ordinances, a choice Priviledge. *Chiefly, because unto them were committed the Oracles of God*: And in the fulnesse of time he brought the Gentiles into fellowship with the Jewes, and turned them from their vanities unto the Living God, which made Heaven and Earth, the Sea, and all things therein. You know (sayes Paul to the Theffalonians, 1 Ep. 1.9) *How ye turned to God from Idols to serve the living and true God.*

1 Cor. 8.4.

Deut. 32.17.

Isa. 43.12.

Jud. 5.8.

Rom. 3.3.

Act. 14. 15.

All religion is either the invention of men, or of God; if our Religion be after the Inventions and Commandements of men, it is all in vaine. *Mark 7.7. In vaine doe they Worship me, teaching for doctrines the Commandements of men*, although they carry the greatest shew of wisdom, humility, and Austerity. That which the Lord hath commanded us, that only may we doe; *whatsoever things I command you observe to doe it, thou shalt not adde thereto, nor diminish from it.* Deut. 12. 32. His will revealed is the only true ground of all Religion, and the measure of his Worship; if we doe any thing contrary, nay, if any thing besides what he commands, it is abomination: The Prophet *Jeremy* speaking of the peoples inventing additionall services does condemne them in this very respect, because *God commanded them not, nor spake it, neither came it into his mind*, Jer. 19.5. If it came not into his mind, then not from his mind to us; And therefore that Religion is all in vaine. Let this then be first settled in your minds, that the word of God is the only foundation of Christian Religion.

Col. 2.23.

And



Eph. 2. 20. 21.

And for the right grounding of our Religion, it is necessary that we believe it to be so; To believe the scriptures to be the word of God, is the foundation of Christian Religion, *We are built upon the foundation* (that is upon the doctrine) *of the Prophets and Apostles*, and *Faith* is it, that causeth us to rest thereon; therefore it is called *the word of faith*; it must be received as from God, believed as Gods word; if we doe not believe it to be the word of God, we have no reason to ground our Religion upon it, more than upon the *Alcoran*; if we doe not believe it to be the word of God, we have no faith, and consequently no Religion. Thus Christ argueth *Ioh. 5. 46, 47. Had ye believed Moses, you would have believed me, but if ye believe not his writings, How shall ye believe my words?* To believe the scriptures to be the word of God, is the ground of faith, and therefore the foundation of Christian Religion.

Obj.

*Yea, but to believe the English scriptures, or the Bible translated into English to be the word of God; This is no foundation of Christian Religion.*

Scriptures in  
English are the  
Rule of Faith.

This is but an old piece of *Popery* in an *Independent* dresse; The Papists to discredit our Translations, and to keep the people from Reading the Scriptures, and so to keep up the Churches Authority, are wont to Cavill and say, the English scriptures are no foundation of Christian Religion.

Way to the  
Church S. 5.  
The Jesuites  
Rule.

I. Reas.

Thus that *Jesuite*, with whom Doctor *White* has to doe, layes this for his first conclusion (namely) *that the scriptures alone, especially as translated into the English Tongue, cannot be the rule of Faith*: He gives two Reasons for his Assertion; The first is, because these Translations are not infallible, as the Rule of Faith must be; for neither were the Scriptures immediately written by the Holy Ghost in our language, neither were the Translators assisted by the Spirit infallible, as appeares by the often change, and correcting of the Translations, which shews, that some of them were defective.— How can an unlearned man be sure, that this Translation, which now I have, or you have, does not erre, unless you admit the Authority of the Church, to assure us, that such and such a Translation doth not erre?

Dr. White's  
way to the  
Church. S. 6.

For

For answer hereunto, I lay down these two Conclusions: *Ansiv.*  
 First, that Divine Truth in English, is as truly the Word of God, as the same Scriptures delivered in the Originall, Hebrew or Greek; yet with this difference, that the same is perfectly, immediately, and most absolutely in the Originall Hebrew and Greek, in other Translations, as the vessels wherein it is presented to us, and as far forth as they do agree with the Originalls: And every Translation agreeing with the Originall in the matter, is the same Canonickall Scripture that Hebrew or Greek is, even as it is the same Water, which is in the Fountain, and in the Stream; we say this is the Water of such or such a Well, or Spring, because it came from thence; so it is in this business, when the Apostles spake the wonderfull works of God in the languages of all Nations (that were at *Jerusalem*) wherein they were born; the Doctrine was the same to all, of the same Truth and Divine Authority in the severall Languages: And this Doctrine is the Rule we seek for, and the foundation upon which our Religion is grounded, and it is all one thing, whether it be brought to my understanding in Welch, or English, or Greek, or Latine: All Language, or Writing, is but the Vessel, the Symbole, or Declaration of the Rule, not the Rule it self: *A&S 2.8 11.*  
 It is a certain form or means by which the divine Truth cometh unto us, as things are contained in their words, and because the Doctrine and matter of the Text is not made known unto me but by words, and a language which I understand; therefore I say, the Scripture in English is the rule and ground of my Faith; whereupon I relying, have not a humane, but a divine Authority for my Faith. Even as an *unbeliever* coming to our Sermons, is *convinced of all, and judged of all,* *Dr. White's way S. 5. 2.* and he will acknowledge the Divine Truth of God, although by a humane voice in preaching, it be conveyed unto him, so we enjoy the infallible Doctrine of the Scripture, though by a mans Translation it be manifested unto me. *1 Cor. 14. 24.*

My second conclusion is this; That to believe this to be so (that is) to believe the scripture in English to be the word of God, is a necessary meanes for grounding of Faith and Religion in the hearts of English people.



1. Reas.

White's way.  
pag 17.

Rom. 10. 14.

1 Thes. 2. 13.

The reason is, because the rule of faith must be first both certaine, and Secondly known. For if it be not certaine, it is no rule at all, and if it be not known, it is no rule to us. Wherefore God hath taught us by corporall letters, which we see and read, what he would have us believe concerning him; But to him that heareth not, or that believeth not, Truth and Error, light and darknesse is all one. Observe the Apostles reasoning, *How shall they call on him. in whom they have not believed?* (believing you see is the foundation of that part of Christian Religion, (namely) holy invocation) *and how shall they believe in him, of whom they have not heard?* if they doe not understand the minde of God by hearing, and hearing it *as from God, as the word of God and not of Man,* it is no more than if they heard a piece of *Virgil, or Cæsars Commentaries*; for how can we preach to the convincing of consciences, and setting of their souls in the way of Religion, except they be perswaded, that he that preacheth, speaketh from God?

2. Reas.

Lastly, what comfort can there be in that Religion, which we are not perswaded is of God? no Religion is able to bring us unto God, but that which came from God, if I doubt of that, I have no Religion at all.

Obj 1.

*But how can we believe the Scriptures translated into English, to be of God, seeing Translations are not so infallible, as the rule of faith must be, in many places they doe not agree with the Originalls?*

Answ.

Let the English Translation of the Bible stand for true, untill the Jesuite or the Sectary be able to prove the contrary.

*O, but I cannot believe them to be true, because the Translators were not assisted immediately by the holy Ghost.*

Such extraordinary assistance is needfull to one, that shall indite any part of Scripture, but not to a Translator, for a man by his skill in both Languages, by the ordinary helps of prayer and industry is able to open in the English tongue, what was before lockt up in the Originall Hebrew, or Greek. As a Spanish or Danish Embassadour, delivers his Message, and receives his answer by an Interpreter. — The interpreter needs

needs not any inspiration, but by his skill in both languages, and his fidelity, he delivers the true mind of one Nation to another: So it is in this case, the Translator is Gods interpreter to a strange people.

*Oh! But by the often change and variable Translations, it seems that some have erred.*

2. Obj.

*Ans. 1.* Our English Speech doth vary and change: Books of Law and History, written in Old English three hundred yeares ago, are hardly understood now, and therefore there will need a new translation of them, yet without any alteration in the matter: so in respect of words, and manner of speech, a Translation may be defective, when as it is not erroneous for the sense.

*Ans. 1.*

As the same picture in a lesser modell, and of the Body at large.

2. We do not say this or that Translation is the Rule and Judge, but the Divine Truth translated; the knowledge whereof is brought to us in the Translation, as the Vessel, wherein the Rule is presented to us, as is abovesaid.

*Ans. 2.*

*Oh! But how can I be assured, that the Divine Truth is brought in our Translation, rather than in yours? Which does seem to favour the contrary side and opinion, or that either of them is infallible, seeing the Translator being but a Man, may erre, and how shall a unlearned man be sure that this or that Translation erreth not?*

3. Obj.

How the unlearned may know, that his Translation erreth not.

*Ans.* He knoweth it three wayes: First by the Ministry. Secondly, by the light it self shining in our Translation. Thirdly, by the testimony and approbation of the guides of the Church. Philip said to the Eunuch, *Understandest thou what thou readeest? And he said, how can I, except some man should guide me?* God hath set Guides to his Church, and he endues them with ability, and fidelity to guide his people. *The Priests lips should keep knowledge, and the People should seek the law at his mouth, for he is the Messenger of the Lord of Hosts.* As lock up a new Apprentice, and a shop of Toolles together, and he will come forth as ignorant as he went in: But let his Master shew him the use of those Toolles, and then by having his senses exercised, he understands the use of them, not so much by the authority of his Master, as by the reason which his Master shews him, then he manageth the trade upon the

1. By the help of the Ministry.

*Acts 8. 31.*

*Mal. 2. 7.*



same reason, that his Master did: so lock up an unlearned man, and a Bible together, and he will come forth as ignorant in matters of faith, as he went in, if you afford no helps: But give him a guide, to open the Scriptures, and then he understands the doctrine, that it is of God.

2 By the Lights  
that shine in  
the Translation.

John 10.

3. By the approbation of  
the Guides of  
the Church,  
and of other reformed Churches.

John 9: 19.

Mal. 4: 4.

The Translation is done by the Ministry of the Church, and industry of certain men; And although they be not Priviledged from mistakes, yet we know infallibly, that they have not erred in the matter: we know it, I say, by the same meanes, whereby we know other Truths and Articles of Faith, (namely) by the light of the doctrine translated; for the doctrine contained in the Scripture, is a light, and so it abideth, into what language soever it be Translated, and the children of light know it, and discern it, (as is at large discoursed already) for they *know his voice from all others.*

And seeing they have faithfully presented the Truth of Scriptures in our own language, we know that the Translation it self is agreeing to the Originalls; for a false Translation does not carry in it the truth of God: Besides this, Ignorant people may rest secure of this point, because our Translation hath the approbation of the guides of our Church, and of other reformed Churches, and stands uncontrouled against the Cavills and malice of the Adversary. The Testimony of friends and foes too, has the force of a twofold Testimony: *The Jews said, we know, that God spake unto Moses.* How did they know it? They were not living in *Moses* dayes; yet they knew it by the constant and uncontrouled Tradition of that Church from *Moses* time, till Christs: God spake in the presence and hearing of Threescore Thousand men, besides women and Children, who were eye witnesses of many wonders, by which the Ministry of *Moses* was confirmed, and the certainty thereof delivered downe from age to age, with the consent of the Prophets, who lived and bare witness from time to time; the last of which doth give this Testimony to *Moses* Ministry. *Remember ye the law of Moses my servant, which I commanded him in Horeb:* By the like Testimony and Ministry of the Church, may our people rest assured of the present

sent truth of our Translation, why *herein is a marvellous thing that ye know not*, the same Testimony should produce beliefe in Christ, as it did in *Moses*. Some things are first known, and then believed, as Christ said to *Thomas*, *Because thou hast seen, thou hast believed*; other things are first believed, and then made evident afterward: As that the Scriptures are Gods word, which is evidenced to us more and more by the power of God speaking to our hearts in the Scripture, and giving us such a taste and feeling of spirituall and eternall things, as we can never be removed from the certainty of that perswasion, we say as the people of *Samaria* to that woman, *now we believe, not because of thy sayings* (as at the first they did, ver.39.) *but because of his own word*, (ver.41.) *for we have heard him our selves, and know that this is indeed the Christ, the Saviour of the world.*

John 9.30.

John 20. 29.

John 4.

The second grand reason, whereby the Jesuite would prove that the Scriptures alone, especially as they are translated into English, cannot be the Rule of Faith, is this, Because the unlearned cannot read or understand them, yea learned men are not sure that they rightly understand them, since it is certaine, that of the same words of Scripture diverse understand and expound diversly, so that all cannot expound aright, one Exposition is contrary to another, and therefore their Expositions cannot be that rule of Faith which we seek: yea there is nothing more common among our Sectaries, than to reproach and slander our Ministerie, telling our people that their Priests have deluded them, they have falsified the Word of God, &c.

2 The Jesuits Reason.

Dr. White's way, S.6.

Here therefore it will not be unseasonable to answer this profitable question, (namely) *How plaine ordinary Christians may discern the true sense of Scripture from false and counterfeit? How a Christian may judge of the true sense?*

Quest.

For direction herein, I shall speak first by way of Preparation to the party, that would not be deceived; Secondly, to the Rule it selfe, our right judging.

Ans<sup>r</sup>.

First, as for the party, if thou desire to know the truth, Be sure thou read and heare *with singlenesse of heart*; lay by all *prejudicate conceits*, and *affections*, and then *as new borne*

See Psal. 25. 9.  
Prov. 8. 9.



John 7.  
 John 8.32.  
 1 Pet. 2.2.  
 1. Rule.

*Babes desire the sincere milke of the word, that ye may live and grow thereby.*

Acts 26.18.  
 Eph. 2.1.18.

Secondly, Now for the rule it selfe of right judging and discerning the true sence of Scripture, I shall only name them: They are these four. First, The sence or Exposition given of any place of Scripture, must agree with the generall scope of Scripture, which is to set forth the Excellencies of God, His grace, wisdom, mercy, &c. And to abase man, to bring us back to God, to possesse and enjoy him, to be partakers of his holinesse and glorious Excellencies. The generall scope of Scripture is to make us holy, and whatsoever interpretation doth draw us from duty, if the fruit and effect of the Exposition lead unto sin and looseness, it is a false sence, it is not of the spirit of God: mark what their Doctrine drives at, and *by the fruit of their doctrine ye shall know them.*

Mat. 7.15,16.

2. Rule,

Rom. 12.6.  
 1 Cor. 3.10.11.  
 2 Tim. 1.13.

The sence and exposition that is given of any place of Scripture, must agree with the Analogie of Faith, with the generall Rules and Articles of Christian Verity received by the Churches of Christ, our Exposition must not cross the Articles of Faith: The *Building* must be answerable to the *Foundation*, and so *hold fast the forme of sound words*: New Lights, new, uncouth, unsound words and expressions are to be suspected, that they carry in them an erroneous and corrupt sence.

3. Rule.

The sence and exposition given of any place of Scripture, must be such as the words in their true Literall and Grammaticall Construction will yeild and beare, else it is a false sence: No Commentary must overthrow the Text; every Exposition must be such, as the words in their true signification, being proper, or figurative, do yeild: No Exposition of Scripture is to be accepted, which the words taken with their scope will not bear. The Litterall sence is not onely that which the words do properly afford, but also that which they afford in their borrowed sence, according to the intention of him that speaketh, and the matter which he would have understood by the comparisons, wherewith things are compared; so that look what it is that God would have us understand

stand by the words of Scripture properly used, or figuratively, that is the literal sense, and the true meaning of the place. Here you must remember also, that the intent and scope of the place is to be gathered by what goes before, and what follows after the Text, that is in debate: you must not take a part of a Scripture-sense, and leave out the other part.

The fourth and last Rule to judge between a true and false sense, is this, You must compare one place with another, and the plainer places must be the rule to expound the more obscure: But beware that ye never accept of a mysticall and dark place against a plain place; never forsake a plain place to follow those which are dark and mysterious. It is the pride of many, both Preachers and others, to be dealing in the darkest places of Scripture, (of *Daniel* and the *Revelation*) and by the sound of some words not well understood, to raise strange Conceits, and *new Truths* (as they call them) and accordingly put themselves upon unwarrantable actions and practises, contrary to known duty.

*Why doe not you that are Preachers better agree in your Expositions? You differ among your selves, and upon the same text preach different Doctrines.*

1. Though we make different observations upon the same Text, yet not one contrary to another: The fulness of Scripture is such, that one man sees farther than another into a Text, yet all bear witness to the same Truth of God. *Peter* and *John* came both of them to the Sepulchre, to see whether Christ were risen; *John* came first, yet went not in, onely he saw the linnen clothes lying; but *Simon Peter* went into the Sepulchre, and taketh a particular view of all things, yet both saw enough, and both were witnesses to the same truth: so it is in expounding of Scriptures, some see and declare the truth in a generall way, they come first to the Sepulchre, others dive deeper into the meaning, yet both are witnesses to the same Jesus, and to the word of his Truth: one true sense may be uttered diversly. All variety doth not make a contrariety of expositions.

Secondly, I answer, that for substance of Doctrine, there

4. Rule.

Obj.

Ans.



is a sweet Harmony among the Reformed Churches, so that you may go into a thousand Congregations, where our old sound Ministers are the Lights that shine, and you shall finde that they all speak the same thing, preach the same Jesus Christ, and walk after the same Spirit.

#### SECT. IV.

*Of their generall Error, which teacheth, that questionlesse no writing whatsoever, whether Translation or Originalls are the Foundation of Christian Religion.*

4. Doct.

**A**gainst which I oppose my fourth Doctrine, (namely) that Salvation and Eternall Life is to be found in Scripture, and no where else, and therefore it must needs be the Foundation of Christian Religion. This is Christs reason why we should search the Scriptures, namely, because in them ye think ye have eternall life, and ye are not deceived in so thinking, because they are they that testifie of me.

If the Scripture be the onely Foundation of Salvation, it must also be the onely foundation of Christian Religion.

Whereas it is said, no writing whatsoever is the foundation of Christian Religion, if by writing he meane the Writers or Printers Art, if any fallacie or Emphasis lye in that, it is too silly and childish a Sophisme in so serious a matter (for paper and inke is not the foundation of our Faith) But if by writing he meane the things written, and deny them to be the foundation of Christian Religion; He is a blasphemous Antiscripturist, a presumptuous Heretike, and an enemy to the Salvation of mankind.

John 20.31.

Rom. 1.36.

For prooffe of our point, observe these places, *these things are written that ye might believe, and that believing ye might have life through him; In which words note, that the great things of our Religion are built upon the things that are written in S. Johns Gospell: so, The Gospell is the power of God unto Salvation,*

Salvation, with 2 Tim. 3.15. *from a child thou hast known the Scriptures, which are able to make thee wise to Salvation. So Jam. 1.21. Receive with meeknesse the engrafted word, which is able to save your souls.*

Many are the titles and Attributes given to Scripture, which report unto us their power, purity, and efficacy; it is called *the word of life*, Philip. 2.16. *the word of Grace, which is able to build you up, and to give you an inheritance among them that are sanctified*, Acts 20. 32. *The word of Truth, the Gospell of your Salvation, the ground of Faith*, Eph. 1. 13. *the word of the kingdome*, Mat. 13.19. And upon this blessed foundation, the Church of God is built, Eph. 2. 20. The Household of God are built upon the foundation of the *Apostles and Prophets*, not upon their persons, but their doctrine. The doctrinall foundation is it, which the Church is built upon: Now, if the things written in Scripture be able to doe all things, to build us up, to save our souls; if it be the Word of truth on which we trust, and upon which the Church is built, &c. Then it must needs be acknowledged the foundation of our Christian Religion. Now if they have a new Religion which is neither able to beget Faith, nor to save their souls; then I yeild indeed; that it is not grounded on Scripture, neither is it the Christian Religion: But if our Religion be sufficient for these blessed ends & effects; then it has the written word for its foundation, and is in truth the Religion of Christ.

Because, as Scripture alone is able to reveale and make known to us the way of life, so Scripture-knowledge is only powerfull and effectually to work saving graces: All other knowledge is but foolishnesse as to the attaining of our last and highest end; All other knowledge is dead and weak, it hath no power to change and renew the heart, to pull us out of the state of nature. By all the knowledge that men attain, they are not converted, untill it pleaseth God to *shine into their hearts the knowledge of the Glory of God in the face of Iesus Christ*. But *the word of the Lord is perfect, converting the soul*. It is powerfull and worketh effectually in all that believe. See the efficacy of it in six things.

\* First, it is powerfull to pierce and breake the stony heart,  
K it

I. Reas.

Salvation is in the Scripture, and therefore it is the foundation of Christian

2 Cor. 4. 6.

\* I.

Psal. 19. 7, 8.  
Efficacy of Scripture in six things



Heb. 4. 12.

it is a *two-edged sword* dividing *asunder the soul and the spirit*: able to discover the deepest hypocrite, it tells him what is flesh, and what is spirit: When *Felix* heard *Paul* preach of *Temperance and judgement to come*, his heart trembled, though the Beholders perceived it not. When the Jews heard *Peter* lay home to their Charge their murdering and betraying of Christ, they were *pricked in their hearts*, and said, *what shall we doe?*

A&amp;S 25.

A&amp;S 2.

2.

It is powerfull to throw down Imaginations, and strong reasonings, which are the unregenerate mans strong holds of sinne, whereby he stands out against the Word of God. He will plead hard for his Lust, his Usury, and sinfull Gain, for Separation, for vain fashions in Apparrell, for sinfull Recreations. In the mind of unregenerate men there are strange thoughts, which exalt themselves against the knowledge of Christ, and will not submit to him in obedience, and all because sinne is rooted in the rationall faculty, it is there as in a Castle of defence, it urgeth reason for its allowance.— Now what is it that can throw down this Strong Hold of Carnall Reason? The Apostle tells you (2 Cor. 10:4,5.) *The weapons of our warfare are mighty through God, to cast down these strong Holds and Reasonings, and to bring them into captivity unto the obedience of Jesus Christ.* Produce now your strong Reasons, and you shall finde reason in the Word to confute your Reason; you shall see reason enough to cast away all your imaginations, and never to suffer your soules to hold up a weapon any longer against Christ.

3.

It is able to enlighten and bring to saving knowledge the simplest, that shall read & hear with an honest heart. Ps. 119. 130. *The entrance of thy Word giveth light to the simple*; the very first acquaintance with it makes you wise, yea, wiser than the aged and experienced.

4.

2 Cor. 3. 18.

Psal. 119. 9.

It is powerfull to convert the soule, to reform the heart, and life, *We beholding in the Gospel, as in a Glasse, the glory of God, are changed into the same image, even as by the spirit of God.* The Quare is, *Wherewithall shall a young man cleanse his wayes?* Though Lusts be strong, and Temptations prevalent upon young men, yet let him but *order himself by the word* his heart and wayes will be cleansed. It

It is powerfull to raise comfort and revive the broken hearted, and the Soule that is cast downe in deepest afflictions; suppose any of us to be in such a case as is there described, Verse 21, 22. It is not all the wisdom of the world, that can comfort a wounded soule and a drooping spirit: But if there be an *Interpreter*, one among a *Thousand* to shew unto man his uprightnesse, then he is gracious unto him; The Lord has ordained, that the fruit of the lips shall give peace, *I will lead him and restore comforts unto him, and to his Mourners, I create the fruit of the lips, Peace &c. The Lord hath given to his servants the tongue of the learned, that they should know how to speake a word in season to him that is wearie, to give the oyle of gladnesse for the spirit of heaviness.*

5.  
Iohn 33.13.  
Isa. 57.18,19.  
Isa. 50.4.  
Isa. 61.3.

Lastly it is powerfull to preserve them, that be called, against all Temptations, and to *build them up* unto Glory, The word of God is the *sword of the spirit*, and by it the Christian shall stand against, and be able to quench all the fiery darts of Satan; let the devill assault and doe his worst, yet let the Christian but stand to his weapons, hold fast the word, and he shall overcome.

6.  
Acts 20.32.

Thus in the Scripture ye find life, because the word is so effectually to doe you good, to Convert your souls, to pull down Satans throne, and to build up the soul in grace: Its a *Hammer* to break the hard heart, a *fire* to purge the drossie heart, a *light* to shine into the darke heart, an *oyle* to revive the broken heart, *Armour of prooffe* to stablish the weake and Tempted heart, if these pretious things be matters of Christian Religion; then surely the written word is the foundation of it, or else your Religion is not Christian.

Eternal life is in the Scriptures, because they testifie of Christ, they set forth *Christ*, who is the *way*, the *truth* & the *life* (*they are they that testifie of me, says Christ*) in them ye find life, because in them ye find Christ, so far as by the script. we get acquaintance with Christ: so far we are acquainted with Salvation, & no farther: For if you knew all Histories and all the Prophecies, if ye had the whole Bible by heart, if by it you could Judge of all disputes, yet untill you find Christ there, you

2 Reas.  
Iohn 14.6.



cannot find life : the scriptures are to us salvificall , because they bring us unto Christ. Saint *John* , ( *1 Ioh. 5. 11, 12.* ) tells us, that *life is in the Son , and he that hath the Son , hath life , he that hath not the Son , hath not life ;* if you misse of Christ in the Scripture ( as the blinded Jews doe , who though they read the old Testament daily , yet even to this day , when *Moses is read , the vaile is upon their heart , 2 Cor. 3. 15.* They *doe not looke to the end of that which is abolished , ver. 13.* ) you misse of the way , the truth , & the life. Again , *Paul* , *2 Tim. 1. 1.* sayes , that *the promise of life is in Christ Iesus , and the end of his Apostleship is to declare the same to the world ,* in that very Epistle : Now , if life be in Christ , and if Christ himself be the subject matter of our Religion , then surely the Scriptures , which Testifie of Christ must needs be the foundation of it , or else our Religion is not Christian.

Quest. *Where , and how doe the Scriptures testifie of Christ , and life in him ?*

Ans<sup>w</sup>. 1. Four manner of wayes ; First , in the promises , *The seed of the woman shall breake the serpen's head.* And again , *Gen. 22. 18. In thy seed shall all the Nations of the earth be blessed : with many other to like purpose.*

2. In the Prophecies concerning Christ and his Offices , concerning his strange Conception and Birth. *A virgin shall conceive and bring forth a Son , &c.* Concerning his death and Resurrection , *He shall make his righteous soul a sacrifice for sin. He shall be numbred among the Transgressors , But he shall not see corruption.*

*Isa. 53. 10, 12.*  
*Psal. 16. 10.*

3. In Types and Figures : First , some are personall , As *Ionah* was a figure of his abode in the Grave , and rising again the Third day. *Melchizedeck* , an eminent type of his Priestly office , *Sampson* and *David* of his victory over the Churches enemies. Secondly , some are Types reall , as the *Pass-over Lambe* , slain , and the blood sprinkled to save the Israelites from the destroying Angell : so Christ our *Pass-over* is Sacrificed for us. The *Brazen serpent* a Type of Christs being lifted up upon the Crosse , The daily *Burnt-offering* by the blood of the Sacrifices to make Attonement for the people. The *Scape-Goat* carrying away the peoples finnes

finnes, that were confessed and put upon his head. The *Blood of the Heifer*, that was carried into the most holy place, a Token of Christs blood, wherewith he entred into heaven: The *water of sprinkling* the uncleane, a figure of our Sanctification by the sprinkling of Christ his blood on us, &c.

In the doctrines of *Moses* and the *Prophets*, *Deut. 18. 15.* *A Prophet shall the Lord your God raise up unto you, like unto me, Him shall ye heare in all things.* So *Psal. 2* *Kisse the Son, whom God hath set upon his holy hill, lest he be angry, &c.* In brief, you can hardly read a piece of Scripture, but you will finde a Promise, or a Prophecie, or a Type and Figure concerning his Person and Office, concerning his Merit, his Grace, his Spirit, or some Precept concerning his Will and Commandement; how we must receive him, and how we must walke in him. The Scriptures are full of Christ, Christ is the subject, scope, and end whereat they all drive. Thus much concerning our second reason of the Doctrine.

1. Use.

Now the use; It is first for reproofe: For, is this true, that Salvation and Eternall life is in the Scripture, and no where else, then it convinceth the World that few indeed doe intend their salvation, because few so little regard to be acquainted with the Scripture: No mans desire of the end (Salvation) is greater than his Care to use the meanes (the saving Knowledge of the Scripture) if you indeed did prize Scripture knowledge, as the field wherein the Treasure of Grace and Life is to be found, you would read and heare them more frequently, and constantly, and with delight: You would prize a good Minister, who is able to break unto you that Bread of Life; you would attend the Ordinances on the Lords day especially. And how can we in charity think, that such persons doe seriously minde their own eternall good, that do so grossly slight the Word of Life? Remember that of *Ps. 119. 155.* *Salvation is far from the wicked: Why? For they seek not thy Statutes.* 'Tis not I that tell you this, but *David* tells you so, yea, the Holy Ghost tells you so, and



therefore I pray you lay to heart that which *Paul* spake to the *Jewes*, *Acts* 13. 46. *It was necessary that the Word of God should first have been spoken to you, but seeing you put it from you, and judge your selves unworthy of everlasting life, we turn to the Gentiles*: To misregard the Word is in the account of *Paul*, to misregard ones own Salvation, he does not prize his own Soul; as he should do: *He that refuseth instruction despiseth his owne soule*, as if it were not worth the looking after.

Rom. 15. 32.

Motive.

Luke 10. 42.

But consider, that Salvation is the greatest thing, that one needfull thing, that a Christian hath to tend in this world: What is all your Wealth and Bravery? all your Mirth and Jollity? What is all, or any thing you have, if in the end you come short of Salvation? Your Salvation is the thing we aim at, and pray for, and preach for, and take paines to hold forth unto you the Word of Life. It is the end wherefore Christ dyed, and rose againe. The end wherefore with so much love, and such a miracle of mercies, he hath preserved unto you the Bible.

2 Use.

Psal. 119. 24.  
Ver. 161.

Be perswaded henceforth to shew your esteeme of your souls eternall good, by your esteeme of the word of life, and manifest your esteeme of the word of life by your readinesse and cheerefulnesse to be ordered and Ruled thereby. — If indeed you esteeme it as the word of life, you will be guided by it, you will be affraid to transgresse it, you will make *Gods Statutes* your *Delight*, and your *Counsellors*, your heart will stand in awe of it; you will hold nothing, you will take nothing in hand, but by advice and allowance from Gods Word, you will chuse rather to have all the world against you, than one sentence of Gods Word; Gods Word is fitted for all estates, callings, and conditions of mankinde; If you be a Magistrate, it teacheth how to rule; if a Subject, how to obey; If you be a Minister, it teacheth you how to preach; if an Hearer, how to heare; If you be an Husband, or a Father, or a Master, &c. it teacheth you how to behave your selves. It gives direction for our Apparel, Sports, Labour, Gain, and Giving; for our Buying and Selling, for our Speech and Silence, for our Company and Solitariness, &c.

You

You will need direction out of the Word for every estate and condition of life, for times of Health & Sicknes, for Affliction & Prosperity, for good and ill Report.— This *Word of the Lord* Psal. 119. 96. *is exceeding large*.— Now if you desire to find it a Word of Life unto you, you must be ordered and guided by it, else it will accuse and condemn you; if instead of this you will consult with humours, with men, with worldly ends and interests, with carnall reason; if you count it foolish preciseness to tie ones self strictly to that rule, if when you be sick, or distressed, or in want, or be injured, &c. if then you will chuse to follow other rules, the Word of Life will be to you a Word of Death, because you chuse the Paths of Death.

The third use is for Direction, Study Christ in the Scriptures; in them ye find Life, because in them ye find Christ: Let your eye and aim be upon Christ: Look what things the Scripture testifie concerning Christ, and in what way; the same things, and in the same way, must we endeavour to finde him. In the Promises, Prophecies, Types and Commands, we must see how they lead to Christ: Many people have lower and baser aimes in the study and search of Scriptures.

3. Use.

There be in Scripture many Rarities of knowledge, which are not to be found elsewhere, rare speculations of the Deity, of Creation, and Providence, sundry passages of Antiquity and History, which furnish a quaint wit with choice matter of discourse; And thus many Gentlemen, and other speculative men, Schoolemen, and Criticks read the Scripture, who yet all their life time are strangers to Christ; and ye shall know it by this; Their delight is most in such books and sermons, and their enquiries mostly run upon such matters as have least edification, the least relish and touch of conscience of heaven: such as are these the Temple, which *Sampson* pulled downe, how it could stand upon two pillars, being of that capacity, and so neere together as to be reached by his armes at once. — The cubits of *Noahs Arke*, what size they were of: At what time *Iob* lived. How many Devils can be in one body; What *Pauls* Preachments were, and how

False ends in reading of the Scripture.



how he was in the body or out of the body, and not knew it : And a multitude of such Questions, which serve to satisfie mens Curiosity, rather than edifie in the faith.

Others search the Scriptures to pervert them, not so much out of a desire to know and obey the Truth, as to Quarrell, and move doubts and Quirks to pervert the known received Truths of God. The Scriptures doe challenge in all mens mindes a Superlative commanding Authority : and every Sect would faine have the Scriptures to speake on their side : Now here's the fault, many doe first take up an opinion, and then afterwards seeke out Scripture to make it good ; they bring an opinion to the Scriptures, whereas it should first arise, and be received from Scripture : And hence it is that the Scripture is wrested : Thus contentious and Hereticall wits doe search the Scriptures to make good what they have conceived in their own braines ; and so the Scripture is made, as it were the Broker to set off Notions, which men have forged in their own Braines. Thus many opinionists search the Scriptures, doting about *Questions*, which *gender strife*, rather than edifying, and so are kept off from acquaintance with Christ all their dayes, even by Scripture it selfe mis-studied.

Others read Scriptures as a Taske for forme and fashion-sake, as if the Chapter read or heard were all their duty : The truth is, There is no better taske, than constantly to read or heare the Scriptures. And most of us are negligent that way, every odde Trifling occasion diverts us from that duty : And unlesse we tye our selves to such tasks, we should hardly finde time to converse with God in his Word ; It is a pious and Christian fashion in every family to keepe set times of prayer and reading of Scriptures. But if it be but a Taske it is naught, it proves but a meere *bodily exercise*, which a child may doe, as well as men of understanding.

Thus therefore remaines your duty in your study of Scripture, to study Christ, to know something that may procure or evidence your interest in Christ, to instruct you in the word of righteousness, to bring you neerer unto God, else you read, and search, and hear, and at last be far from eternall life,

life, because unacquainted with Christ. Therefore propose to your selves such heads of knowledge, namely, to learne what Christ is in relation to his Father, in relation to his Church and People; what promises, what fulnesse, what merit, what riches of grace there is in him, what his Spirit is to us, and in us, what his Will is concerning us, and what our Duty is concerning him; Christ hath done all that a Christ should do for us, and we must do what Sinners ought to do in obedience to him.

And all this knowledge of him, must be first distinct and cleare, able to give an account of what we believe, and why we believe it: Secondly, and it must be a savory knowledge, seasoning the heart with the good knowledge of Christ, transforming us into his Image: even as by the taste of Wine and Honey, we know the sweetnesse and goodnesse of them experimentally, so the learning of Christ is not onely literall, but spirituall and operative, it doth expell out of the minde that naturall *blindnesse*, and *hardnesse* of heart, that *senslesnesse*, and *searednesse* of Conscience, whereby the naturall man is alienated from the life of God, *through the ignorance that is in them, who being past feeling, have given themselves over unto lasciviousnesse, to all uncleannesse, with greedinesse.* But with them that have rightly learned Christ, it is otherwise; As when the Sunne ariseth, darknesse goeth away; when Life comes, the Grave-clothes are cast off: So you that have learned Christ, and have beene taught by him, you will put off concerning your former conversation, the old Man, which is corrupt according to the deceitfull Lusts; you will be renewed in the spirit of your mind, you will put on the new man, which after God is created in righteousness and true holinesse. Eph. 4. 19. 10.

Thou hast never found Christ in the Scripture, untill thou be taken off from all thy false and carnall confidences, which were thy *rocks*, and accounted thy *gain*, wherein thou trustest, and untill thou finde this work of the Scripture upon thee, to settle thy soul upon Christ, to unite thee to Christ, of him and from him, to partake of life and righteousness, of grace and peace, untill thou beare fruit upon that new stock.



Gal. 6. 8.

John 15. 5.

Rom. 11. 24.

John 4. 14.

*I am the Vine, ye are the Branches, according as your Root is, so is your Fruit: In old Adam your Root is rottenesse, and the Fruit you reap is corruption: But, He that abideth in me, and I in him, sayes Christ, the same bringeth forth much fruit, new and pleasant fruit, better than that which grows upon the stock of Nature, which is the wild Olive tree. The sanctifying spirit, which Christ gives, is in thee as a Well of water springing up unto eternal life.*

Thus I have at last dispatched all my four Doctrines concerning the Scripture, which serve to stablish our hearts against the dangerous errors of these dayes, against the holy Scriptures: The scope of all which, is to withdraw the soul from the written Word, and so to undoe it unto all eternity: *Heretici cum ex scripturis arguuntur in accusationem convertuntur ipsarum scripturarum, quasi non rectè habeant, Iren. l. 3. c. 2.* And from this Fountain (namely of Scripture, vilified, or mis-understood) do spring all the following errors noted in the *Lond. Test.* But the points handled upon this first head, being well digested, will be of great use to make you wise, to discern both good and evil in the errors following, of which I am now to speak in order.

## C H A P. II.

Errors against the Nature and  
Essence of God.

Job 11. 7.

Job 37. 20, 23.

Verse 24.

Verse 20.

**I**T becometh all good men to speak and think of the sacred Majesty of God, with all humility, sobriety, and awfull reverence; *With God is terrible Majesty; touching the Almighty, we cannot find him out unto perfection: He is excellent in Power, and in Iudgement, and in plenty of Iustice; men doe therefore feare him, he respecteth not any that are wise of heart: If a man speake, surely he shall be swallowed up.* Immensity is one of Gods Attributes, and therefore he is incomprehensible, we cannot comprehend the infinitenesse of his Essence,  
nor

nor draw neere the light of his Glory, nor penetrate into the secrets of his Providence. He that thinks himself wise of heart, and able by discourse of Reason, to finde out the Almighty, shall be swallowed up of the brightness of that glory: As he that gazeth on the body of the Sun, his eyes are dazled not able to see, what before he did see.

Dr. Jer. Taylor,  
Lib. Proph.  
P. 44.

It is noted out of *Socrates*, l. i c 8. that *Alexander*, Bishop of *Alexandria*, in the presence of his Clergy, discoursing too curiously of the mysterious Trinity and Unity, gave occasion to *Arrius* (who envied the Bishops honour) to think that he denied the Trinity of Persons (which was the error of *Sabellius*) whereas the Bishop intended onely the Unity of Nature in the Godhead: Against this, *Arrius* drives so furiously, that to confute *Sabellius*, and in him, as (he thought) the Bishop. He distinguished the Natures too, as if the Sonne and Holy-ghost were not of the same nature with God the Father; and so to secure the Article of the Trinity, to cast disgrace upon the Bishop, he destroyed the Unity. It best becomes our faith, and the weakness of our understandings, to content our selves with things revealed, with the *quod sit*, that God is one, and that the Father, Son, and holy Ghost are one in Nature, though distinct Persons, without prying curiously into the *Modus*, or manner how such a thing can be, or the *cur sit*, why this should be, rather than that. Intricate Disputes about such Mysteries, as can hardly be explicated by us, nor well understood by the people, are fruitless and dangerous, tending to introduce Discord in the Church, or Blasphemy.

Wherefore I shall endeavour, in the most plain convincing way I can, to bear witness to the truth of God against the errors here recited, concerning the blessed Trinity: that so your knowledge may be distinct and clear, not confounding things that should be distinguished, nor dividing things that should not be divided.



## S E C T. I.

*The Errors in particular against the Nature of God are five.*1. *Error.*

**T**hat God hath a personall shape, First, because *Adam* had, who was made in the likenesse of God, in personall shape: Secondly, God shewed unto *Moses* his back-parts, therefore if God hath back-parts and a face, he hath a shape.

*Doct.*

That God hath a personall shape, is flat against expresse Scripture, *Deu. 10. 12, 15. Moses* gives the reason why the people should not go about to represent *God* by any visible shape or Image, because God hath none; *Ye heard the voice of words, but ye saw no similitude, onely ye heard a voice*; if God had a Personall shape, he might be seen and represented by a picture; But he is a *Spirit* (which hath not flesh and bones) an *eternall, invisible Spirit*, saith *Paul*, *1 Tim. 1. 17. Now to God eternall, immortall, invisible.* God is invisible to our bodily eyes, he is *seen by faith*, not by the eye, that seeing of God is reserved for the life to come, and therefore he *cannot be likened unto any thing* that is seen, *Isa. 40. 18.* with *Acts 17. 29. We ought not to think that the Godhead is like unto gold or silver, or stone graven by Art, and mans device*: We ought to think that God hath a visible shape (saith the Sectary) we ought not to think so, saith the Scripture, God hath a shape, say they; God hath not a shape, saies the Scripture. Now which of these speak truth? Let us next consider their proofs.

*Iohn 4. 24.**Heb. 11. 27.**Matt. 5. 8.**1 Iohn 3. 2.*

Obj. 1.

*Adam*, say they, had a personall shape, and *Adam* was made in the likeness of God, therefore God hath a shape.

*Ans.**Eph 4. 24.*

*Gods Image*, or likeness in *Adam*, was spiritual in righteousness and holiness of truth, not bodily: The Heathens are condemned for that they *changed the glory of the incorruptible God into an Image made like to corruptible Man*, *Rom. 1. 23.* It was an heathenish sin to represent the glorious God under the shape of a Man. God plagued them for it, *ver. 24.* which he would not have done, if *Man* were like to God, or God to Man in a personall visible shape.

Obj.

*If God hath back-parts, and a face, he hath a shape.*

We

Ans.

We must distinguish between what is spoken of God properly, and what is spoken of him ἀνθρώπου παθῶς after the manner of men. The scripture in setting forth the name, the properties, and actions of God, is faine to descend to our capacities, and speakes of the glorious God after the manner of men: for man, because he is but a man, cannot speake unto God, but as a man, and therefore God speakes againe unto him after the manner of men; because, else man would not understand what God is, nor what his will is: Thus we read *Exod. 33.19,20,23.* of Gods face and back parts; Moses desired to see Gods glory, ver. 18. *I beseech thee (said Moses) shew me thy Glory.* The Lord in answer tells him, *I will proclaime the name of the Lord before thee, I will be gracious to whom I will be gracious, &c. But thou canst not see my face, for no man can see me, and live, Thou shalt see my back-parts, but my face shall not bee seen.* The meaning is, that God in himselfe is incomprehensible, *my face* (that is) the glory of my Majesty, thou canst not see, but *my back-parts* thou shalt see, (that is) the faithfull can have but some glimpses, and obscure Tracts of Gods essence and glory, as if one should see a mans back, or the Glance of his Cheeke; *Here we see God through a glasse darkly, but hereafter face to face,* sayes the Apostle; God did make known to Moses some Characters of the divine nature, whereby Moses might conceive, what a God he was, and this is called a *proclaiming of the name of the Lord*, because as men are known by their names one from another: so the Lord is known and discerned from all false Gods, and from all the creatures by these properties of his nature, which he proclaimed unto Moses, *Exod. 34.5,6.* *And the Lord descended in the Cloud, and proclaimed the name of the Lord; and the Lord passed before him, & proclaimed the Lord, The Lord God gracious, and mercifull, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression, and sinne, and that will by no meanes cleare the guilty.* These are the name of God, whereby, as by a name, he is known from all other things, for none but God can assume those titles. *I will be gracious to whom I will be gracious; and will shew mercy, on whom I will*

1 Co. 13.13.



Prov. 15. 3.

Psal. 10. 14.

Exod. 43. 7.

*shew mercy.* Moses desired to know Gods name, Exod. 3. 14. And God said to Moses, *I am that I am*, that is, I am an eternall Beeing, who have my Beeing of my self: Thus God is known by his Essence, He is *Jah*, and *Jehovah*, that eternall Beeing; and by his properties and actions; this is by God himself expounded to be his back-parts, that is, a knowledge that we have of him by his Word, revealing his Nature unto us; and it is opposed to the seeing of God *face to face*: The face and back-parts of God do but difference an obscure and weak knowledge of God from that full and perfect seeing of him in the life to come. Thus men use to speak and expresse themselves: thus we read; that the Scripture ascribes unto God, hands, eyes, feet, as, *His eyes are in every place beholding the good and the evil. God will require it with his hand. The place of the soles of his feet is his sanctuary, &c.* In such speeches the Scripture humbleth it self to our capacities. Such expressions doe signifie the like actions in God, done with hands, as men perform by their hands, eyes, and feet, that is, God seeth all our wayes, God is strong to revenge all wrongs, to perform all his promises and judgements, without hands or eyes, as men do the like actions by their hands and eyes.

Acts 14. 15.

Againe, we read that the Scripture does ascribe unto God humane passions, as of Joy, Grief, Anger, Wrath, Repentance, &c. We may not thinke that God is subject to like passions, as a man is; when the Priest of *Jupiter* would have done Sacrifice to *Paul* and *Barnabas*, supposing they had been Gods in humane shape, the Apostle reproves their folly, saying unto them, *Sirs, why doe ye these things, we are not Gods, we are men of like passions with you*: So that God is differenced from a man, because he is not of like passions with men. But such expressions you must understand to be spoken after the manner of men; for by such manner of speeches, we understand the nature of God, (namely that he hates all sin, that he delights in uprightness.) As men doe shew their dislike of a thing by anger, by grieving, by repenting, by punishing, by changing their minds, &c. So the Scripture does by the like things set forth Gods displeasure against

against sin, and the evill wayes of mankinde, so for Joy and delight, &c. These things being attributed to God, doe shew that God is well pleased with the wayes of righteousness and holinesse, as men are well pleased with those things, wherein they take Joy and delight.

Lastly, in this like manner doe we speake unto God in prayer, when we say, *O Lord, Turne from thy fierce anger, let it repent thee of the evill; let the Lord delight in us to doe us good, &c.* our speech is according to our conceit of things, and by such speeches to God, we shew, not what God is in himselfe (subject to changes, &c.) But what a one we would have him towards us, and what to doe for us.

Numb 14. 14,  
16, 18.

Through want of this distinction, many have grosse conceits of the divine Nature; First, some have grosse conceits of God in their mindes, as if he were like unto man, or might be worshipped with mens hands, or as if he did dwell in Temples made with hands, or were confined to this or that place for worship, to this or that picture, &c.

1. Use.

Others make a quite contrary use of it; To what end (say they) is your fasting and weeping, your prayers and repentings, doe you thinke that God changeth his mind? No, but yet we thinke, that God shewes what a one he will be to an humble, praying, repenting people by taking to himself such names and affections as be in men; And by them we may comfortably gather, that God will be good to us in such wayes, because as men are mercifull and good to them, that be sorry for their offences, and humble themselves, and seek their favour: so is God to us. The reason is, because these good things which are qualities in us, are nature in God: He is just, holy, and good by nature. *In essentia divina, nec aliud nec Accidens*, the simplicity and purenesse of his nature admits of no mixtures or compositions, either of substance with his substance, or of accidents added to his substance; Therefore it is said in the Abstract, *God is love, God is light*: Now if we that are partakers of the divine Nature can shew forth mercy and goodnesse, Truth and kindnesse, much more God, whose Nature it is; He will be such a God to us.

2.





## S E C T. II.

2. Error.

*Of their second and third Error concerning the nature of God; (namely) that God is the name of a Person; wherefore to take God otherwise than personally, is to take him otherwise, than he is, and indeed to mistake him.*

3. Error.

**I** conceive that the intent of that senseless Error, is to confound *Essence* and *Person* in the Deity, and to deny the Trinity of Persons, in the Unity of *Essence*, as by their third Error doth expressly appeare, which saith; *That it is a wretched distinction to distinguish betwixt Essence and Person: There being such an Affinity betweene these two Errors; The same Arguments will serve to confute both.*

1. Against both which I lay down these two conclusions. First, that in Scripture the name of *God* is sometimes taken *Essentially*, and sometime *Personally*: *Essentially*, as *Deut. 6. 4. Heare O Israel, the Lord our God is one Lord.* *God* is but one Being, and none is, besides him; so *Isa. 45. 5, 6. I am the Lord, and there is none else, There is no God besides me;* which places and expressions doe notifie unto us, the whole Godhead as he is opposed to false Gods, and unto creatures; when *God* is set against creatures, or mentioned with other things, that are not *God*, then the word is taken *Essentially*.

Sometimes it is taken *personally*, to signifie any one of the Persons in the Trinity: And so it is taken when any Person is named with another, as *Ioh. 1. 1. The Word was with God, and the Word was God,* (that is) *Jesus Christ the Word and Son of God*, was with *God the Father*: so in that Apostolicall Benediction, *2 Cor. 13. 14. The Grace of our Lord Jesus Christ, and the love of God, and the fellowship of the holy Ghost, &c.*

Here all three persons be named, and the love of *God* is there

there taken personally, for the love of God the Father; by which it appeares, that to take God otherwise than personally, is not to mistake him.

2. Against their third Error I lay downe this Conclusion, namely, there be three Persons in one individuall nature of the Deity.

The doctrine  
of the Trinity  
in Unity.

The Scripture teacheth us to distinguish between *Essence* and *Person*, or betweene the divine *Nature* and the *Persons*, that partake of that Nature. The Godhead is to be considered in the *Unity* of his *Nature*, and in the *Trinity* of *Persons*; the same divine Nature is communicated to three Persons, the Father is God, the Sonne is God, and the holy Ghost God; yet the Persons be not so divided, as to make three Gods, nor the Nature so one, as to deny the three Persons. There is but one God in Being, whose name is *I am*, Exod 3.14. This cannot be denied, to note God in Essence, for it is the proper meaning of that name: And this one God in Essence is three Persons, Father, Son and holy Ghost: we must acknowledge three distinct Persons subsisting in the Unity of the Godhead: *Matthew 28.19. Goe teach and baptise them in the name of the Father, of the Sonne, and of the holy Ghost.* Here three are joyned together, to whom equally we performe worship, and promise our obedience, and of whom we expect remission of Sins, and everlasting Salvation. Hence our Argument is thus framed, into whose name we are baptized, He is the most high God (for we must not be baptized into the name of *Paul*, or *Apollas*, or any creature whatsoever) but we are baptized into the name of the Father, Son, and holy Ghost: therefore the Father, Son, and holy Ghost are that one, eternall, most high God, who alone is to be worshipped, and who alone is able to forgive our Sins, and save our Souls.

This is necessary to the true knowledge of God, and after this manner God hath revealed himself in Scripture. And he that does not acknowledge it, does not know God as he ought, neither can he worship him aright. Therefore, to helpe your Understandings in this great mysterie; I will shew first what a *Person* in the Deity is,

M

Secondly,



What a Person  
in the God-  
head is.

Eccles. Polit.  
lib. 5. sect. 51.

Secondly, and give farther proofes of my second conclusion.

First, by *Person* we doe not mean a multiplication of Substances in particular, that subsist apart, having in them the self-same generall Nature; (as for example) *Peter*, *James*, and *John* do, who are humane persons, under the species of man, subsist apart, and separate one from another. The persons in the God-head are not so, they are not three particular Substances, to whom one generall Nature is common; for then there would be three particular Gods, as *James*, *Peter*, and *John* are three singular Men, but three that subsist by one Substance, which it self is particular, yet they all Three have it, and their severall wayes of having it, are that which maketh their personall distinction: Take it in the words of judicious *Hooker*, "The Lord our God is but one  
" God, in which indivisible Unity, we adore the Father, as  
" altogether of himselfe, we glorifie that Consubstantial  
" Word, which is the Sonne; we blesse and magnifie that Co-  
" essentiall Spirit, eternally proceeding from both, which is  
" the holy Ghost: Seeing therefore the Father is of none,  
" the Sonne is of the Father, and the Spirit is of both, they  
" are by these their severall properties really distinguishable  
" each from other: for the substance of God, with this pro-  
" perty to be of none, doth make the Person of the Father  
" the very self-same substance in number with this property,  
" to be of the Father maketh the Person of the Son; the very  
" same substance having this property of proceeding from  
" the other two, maketh the Person of the holy-Ghost; So  
" that in every Person there is implied both the substance of  
" God, which is one, and also that property, which causeth  
" the same Person really and truly to differ from the other  
" two: Every Person hath his owne subsistence, which no  
" other besides hath, although there be others besides that are  
" of the same substance.

Qu. *What is a Person in the Trinity?*

A. It is whole God, not absolutely considered, but by way of some personall properties; It is a manner of Being in the Godhead, or a distinct subsistence, not a quality, having the whole Godhead in it. *Usher* p. 78.

To

To this so cleere and safe an expression of so incomprehensible a mystery, I shall not presume to adde more words; onely I wish the use of *Athanasius* Creed were restored to the Church, and well understood of all the people.

Obj. *O! but we doe not read in Scripture, that the Father, Son, and holy Ghost are called three Persons in the Godhead; the terme Person is not fit to be used, because it implieth three particular Substances, existing severally, and apart, which cannot agree to the Deity, which is but one.*

Ans. It may be so indeed in your corrupt imagination onely; if you will measure the Being and subsisting of God by rules of Logick, and humane Reason, then you cannot conceive a Unity in a Trinity, how One should be three Persons, and not three divided or severed Substances. Howbeit, in the description of a divine Person now given, you see clearly how *Essence* and *Person* are distinguished according to the doctrine of the Scripture; yea the Scripture useth not onely words which signifie as much as we mean by *Person*; but the very word [*Person*] it self, *Heb. 1. 3.* where Christ is called *the expresse Image of Gods Person*, he is called *the brightnesse of his Fathers glory*, I say, his Fathers glory; for the Apostle speakes of the Sonne in all this Chapter, *ver. 2. 5.* because as the Father is glorious, so is Christ his Sonne glorious with the same glory, *John 17. 5.* *Father, glorifie thou me with thine owne selfe, with the glory which I had with thee before the World was.* What glory was that? Not a created glory (for there was nothing created before the beginning of the world) it must needs be an uncreated glory; so he is called *the Lord of glory*, *1 Cor. 2. 8.* Again, he is called *the expresse Image of his Fathers person*, if the Father be a Person, then so is the Sonne, and so is the holy-Ghost, (there being Three named to be God) look by what name one of them is distinguished, by the same, doubtlesse, the others are distinguished; he does not say Christ is the Image of his Nature, but *τῆς ὑποστάσεως αὐτοῦ*, of his personall subsistence; why then there is one Person of the Father, and another of the Sonne; the Father is one Person, the Sonne is another Person of the Godhead, having his owne proper subsistence, as the Father hath;

The word *Person* used in Scripture.



even as the Signets impression doth answer all the lineaments and proportion of the Seale, and as the letters and words printed upon paper are the Character, and doe answer to the image of the Types, or the letters set by the Printer. So here is one person answering to another: Angels and holy men are the image of Gods holinesse, but not of his Person: Nothing can be the expresse image of Gods person, but he that is a divine person; for Personallity is the thing, wherein they are alike, and resemble each other.

The doctrine  
of the Trinity  
proved.

John 1. 32.  
Luke 3. 22.

1 Pet. 1. 17.

Now I proceed to give you further proofes of my second conclusion, (namely) that there be three Persons in one individuall Nature of the Deity; you have seene this proved by the institution of our Baptism, see the same Truth confirmed at the Baptizing of Christ, where are three distinct Persons, and names, and personall actions, *Mat. 3. 16, 17.* First, there is *Christ* the party Baptized coming out of the water: Secondly, there is the *Spirit of God* descending like a *Dove*, and abiding on him: (*non levitantum motu, sed corporali specie:*) Thirdly, there is *God the Father* testifying of Christ by a voice from heaven, *This is my beloved Son, in whom I am well pleased:* Here's the Person of the Father, and the Person of the Son, and of the Spirit of God in a bodily shape, which abiding in a bodily shape is a personall Action. These three Persons are of the same Dignity and Authority as appears by that Apostolicall Benediction, *2 Cor. 13. 14. The Grace of our Lord Jesus Christ, and the love of God, and the Communion of the Holy Ghost be with you:* Here be three sorts of mercies wished and prayed for, from three distinct Persons, as concurring joyntly to the Churches Salvation; The which, as they cannot be given from any Creatures, so neither may they be prayed for, from any that is not God; To this purpose it is worth your observing, by what kind of Argument the Apostle does perswade the *Corinthians* unto unity, *1 Cor. 12. 4, 5, 6.* It is taken from the unity of that God, from whom all their gifts did proceed. *There are diversities of Gifts, but the same Spirit* (the Spirit in that place is not a Gift, but a Person bestowing gifts.) *And there are differences of administrations, but the same Lord; and there are diversities of operations,*

ons, but it is the same God which worketh all in all: The force of Paul's reasoning is this; All, whatsoever ye have, whether gifts, or ministrations, or miraculous operations, they do proceed from one God; but those mentioned in the Text, are bestowed partly from the holy Spirit, partly from the Lord Jesus, partly from God the Father; therefore Father, Son and holy Ghost are that one God, in whom ye ought to be at unity, because the Bestowers of all your severall gifts are one. But let S. John conclude this point, 1 John 5. 7. *There are three that beare record in Heaven, the Father, the Word, and the holy Ghost, and these Three are One.* How One? By consent and agreement: so the holy Angels and good Men are One, and so the *Witnesses on Earth*, ver. 8. are One, *the Spirit, the Water, and the Blood*, these Three agree in One, as if the Apostle did purposely intend to note a difference between the Unity of Essence, and the Unity of Consents, (he saith, *signanter*) *the Witnesses in Heaven are One, the Witnesses on Earth are not One, onely they agree in One.* From all which places laid together, I conclude, that to distinguish between *Essence* and *Person*, is an holy truth of God, and one of the foundations of the Christian Faith & Religion: And it is the Blasphemy of an Hereticall Braine, wretchedly subverted and turned from the Truth, to affirme, that to distinguish between *Essence* and *Person*, is a wretched distinction.

Touching the manner how the Son is begotten of the Father, and how, or in what manner the holy Ghost proceeds from them both, seeing it is not expressed in Scripture, it shall suffice us to give glory to God, and believe it, because he revealed it, rather than search curiously into that which is not revealed; if our own *Generation* and frame in our *Mothers Womb*, be above our capacity, it is no marvell, though the mysterie of the eternal Generation of the Son of God cannot be comprehended. And if the *Wind*, which is but a Creature, be so hard to know, that a man *knoweth not from whence it cometh, and whither it goeth*; it is no marvell if the proceeding of the *holy Ghost* be unsearchable. Of their Errors against the Deity of the Son of God, and of the holy Ghost, I shall speak in the Chapters following.

Psal 139. 14, 15.

Eccles. 11. 5.

John 3. 8.



## 1. Use.

Col. 3. 17.  
Eph. 6. 18.

This Doctrine touching the distinction between the Essence and Persons in the God-head, serveth for direction in our worshipping of God, the Persons are not to be divided; for as it is common to all the Persons to heare Prayers, to forgive Sinnes, to save Soules, &c. so must our service be directed to the whole Trinity; yet carrying in our mindes, that their order in working is agreeable to the order of their subsisting. Thus we call upon *God the Father*, in the name and mediation of the *Son*, by the assistance of the *holy-Ghost*. Thus *Daniel* prayed, *Dan. 9. 17. Now therefore, O our God, Heare the prayer of thy Servant, and his supplication, for the Lords sake; See Eph 2. 18.* The Apostle joyns all three Persons together, *for through him that is Christ) we both (Jewes and Gentiles) have an accessse by one Spirit unto the Father.*

2 Cor. 5. 19.

Col. 1. 20.

2 Thes. 2. 13, 14.

There is a sweet harmony in the blessed Trinity, all concurring to our Salvation, *God was in Christ reconciling the world to himselfe, by the blood of his Crosse, through the Sanctification of the Spirit. We are bound to give thanks for you, Brethren, because God hath from the beginning chosen you to Salvation, through Sanctification of the spirit, and believe of the Truth, to the obtaining of the glory of the Lord Jesus Christ.* So that as it was said in the Creation, *Let us make man*, so now it may be said; *Let us redeeme lost man*, all joyning in the decree, and in the meanes of bringing the elect unto life: As man is said to believe with the whole heart, because many faculties of the soul concurr in embracing of Christ, the mind to conceive, the will to consent, the heart to trust, &c. So in this businesse the Lord our Maker is our Redeemer: The Unity of their Nature doth teach us not to divide them in our mindes, when we worship God; And the distinction of their persons doth teach us, not to confound their order of working.

## 2 Use.

In this doctrine we see the reason, why some things are ascribed to the whole Trinity: (namely) because they all partake of one and the same divine Nature, and some things againe are peculiar and proper to each person by himselfe. First, some Properties and Actions belong alike to all three;

as

as to be Almighty, Gracious, Just, Holy, and Good, to be co-equal; *the Son thought it no Robbery to be equall with the Father.* To be co-eternal and of the same time; *Christ (as God) was begotten from all eternity: so he himselfe saith in the name of Wisdome, in these words, Prov. 8.24,25. When there was no depths, then was I begotten, or brought forth, before the Mountaines or hills were settled, was I brought forth, and therefore Isaiiah Cha.9.6. calleth the Son, the everlasting Father.* To be equall in Majesty, honour, and worship; *For all men must honour the Sonne, even as they honour the Father, he that honoureth not the Sonne, honoureth not the Father, Joh. 5.23. As the Father hath life in himselfe, so he hath given to the Son to have life in himselfe, ver 25. — Lastly by reason of the Unity of the God-head, they have all one will; what the Father willeth, the same also doth the Son, and the holy Ghost will, without crossing or varying one from another; Christ saith, Father I will, that they whom thou hast given me, be with me, where I am, Joh. 17.24. And this is the will of the Father, that of all which he hath given me, I should lose nothing, Joh. 6.39. The holy Ghost willeth the same, for he shall receive of mine, and shew it unto you, all things that the Father hath are mine, therefore said I, that he shall take of mine (for he is sent from the Father.) Joh. 16.14,15.*

Rev. 5.13.

Here Christ sheweth the Unity of Essence in the holy Trinity, and the community of Power, Wisdome, Sanctity, Truth, Glory, and Majesty; It is an ancient Rule among Divines, *opera Trinitatis ad extra sunt indivisa*; All three Persons concur in the actions, which are terminated in the creatures, they proceed from the same will in them all, as to Decree, to Create, to Govern, to Sanctifie, according as it is said, *Job 35.10. Where is God thy Makers*, in the plural number; so *Isaiiah 54.5. Thy maker is thy husband*, in the Hebrew it is *Conjuges tui, Factores tui*, thy makers is thine husbands, which notes a plurality of Persons in one and the same Action; *Iunius* applyes it to the holy Trinity.

Yet there are some properties peculiar and proper to each person by himselfe, which are not communicable to the other two, the Father begets, the Son is begotten, the holy Ghost



Ghost proceeds. And as there is an order of subsisting, so also of working, the Father worketh all things of himselfe (as the Originall and Fountaine of Action) in the Son, and by the holy Ghost; The Sonne worketh from and with the Father, *John 1.3. All things were made by him, and without him was not any thing made, that was made.* The holy Ghost worketh from them both; for he shall take of mine, (saith Christ) the Sonne worketh from the Father by the holy Ghost; the holy Ghost worketh from them both, *John 14.26. The Comforter, which is the holy Ghost, whom the Father will send in my name, he shall teach you all things: and John 15.26. It is said, that the Comforter, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father.* Now this order of working is also peculiar unto each person, they change not places. And among these peculiar works this is one, that the Sonne onely took flesh, and suffered for mans transgressions, and not the Father, nor the holy Ghost, as is falsly affirmed in their fourth Error, of which in the next place.



SECT. IV.

4. Error.

*Of their Error against the Nature of God, (namely) that the Father, Sonne, and holy Ghost, the whole Godhead set it selfe bodily in Christ to suffer for the transgressing Creatures. Lond. Testi. pag. 6.*

**T**His wretched Assertion is contrary to plain places of Scripture, which expressely teach, that the Son onely took Flesh, and suffered for the transgressions of Man, and not the Father, nor the Holy Ghost, *John 1. 14. The Word was made Flesh, (that is) Jesus Christ the eternall, and essentiall Word of God, which was in the beginning with God, and was God, by whom all things were made, John 1. 1, 3. compared with Gal. 4. 4, 5. But when the fulnesse of time was come, God sent forth his Son, made of a Woman, made under the Law, to redeem them that were under the Law, that we might receive the Adoption of Sons,*

Heb. 1. 3.

In this place are plainly distinguished; First, the Person sending, *God the Father*; and the Person sent, his *Son*.

The second Person onely took our flesh to suffer for us.

Secondly, Ye have the Incarnation of the Son onely; his Son was *made of a Woman*.

Thirdly, That the Son onely suffered for our transgressions; for *He was made under the Law to redeem us*.

Fourthly, The end why he sent his Son to take Flesh, and to suffer for us, was to *make us Sons*. Adde hereunto, that as the Father sent the Son, so his Incarnation was by the power of the Holy Ghost. *Luke 1. 35. The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee.*

It is impious therefore, to affirm, that either the Father or the Holy Ghost were incarnate, or that they suffered for the transgressing Creatures. The Apostle saith expressely, that *Jesus was delivered for our offences, and raised*

N

again



again for our Justification, Rom. 4. 25. and Rom. 5. 10. while we were enemies, we were reconciled unto God by the death of his Sonne: It is Christ therefore, that died, Rom. 8. 34. not the Father, nor the Holy Ghost: It is Jesus Christ to whom this properly does belong, that he washed us from our sinnes, in his owne blood, Rev. 1. 5. Then as the Father and the holy Ghost did not take flesh; so neither did they die nor suffer for our sinnes. It is true indeed, that the Sonne and the holy Ghost have the selfe same uncreated Essence or substance in themselves, as well as the Father, (otherwise they should have had no true God-head) yet this hindreth not the incarnation of one person, without the incarnation of the other two. The essence or Nature of God, by reason of its infinite simplicity, cannot be divided into parts, yet seeing it is after one manner in the Father, *nempe ἀγενήτως* without receiving it from any other, and after another manner in the Son, (namely) by Generation, and after another manner in the holy Ghost, (namely) by Proceeding,, Hence it is that the humane Nature might well be taken into the subsistence of one Person, according to its manner of subsisting, and yet not be taken into the other two Persons, which have their proper way of subsisting. Let us heare how Mr. Hooker doth expresse this myserie, *When God became Man* (saith he) lest we should erre in applying this to the Person of the Father, or of the Spirit: S. Peter's confession unto Christ was, Thou art the Son of the living God; and S. John's Exposition thereof was made plaine, that it is the Word, which was made Flesh; The Father and the holy Ghost (saith Damascen) have no communion with the incarnation of the Word, otherwise than by approbation and assent; notwithstanding, forasmuch as the Word and Deity are one subject, we must beware that we exclude not the nature of God from Incarnation, and so make the Son of God incarnate, not to be very God; for undoubtedly, even the nature of God it self, in the onely Person of the Son, is incarnate; (in him dwelleth the fulnesse of the Godhead bodily) and hath taken to it self Flesh; wherefore Incarnation may neither be granted to any Person, but onely to one, nor yet denied to that nature, which is common to all three.

Tylen. Synod.  
401.

Eccles. Polit.  
lib. 5. §. 51.

Mat 16. 6.  
John 1. 14.

Col. 2. 9.

In this myserie of the Incarnation, we must carefully distinguish between the *efficient Cause*, and the *matter* or the *subject* of it, or between the beginning from which it is wrought; *Terminus à quo*, and the *terminus in quo*, wherein it is finished: The whole Trinity is the efficient cause of the Incarnation, which did begin this work, which should be terminated in the Sonne: But the subject of Incarnation is onely the Son, who alone was cloathed with our flesh; the which Divines expresse by the similitude of three Virgins, imbroydering and making a garment by their joynt labour, which onely one of them shall weare.

Quest. *But why was it requisite the Son should take our flesh, rather than either of the other two Persons.*

Ans<sup>r</sup>. This was most meet, first, because as all things were made by him, so all should be restored by him. Col. 1. 16. *By him were all things created, that are in Heaven, and that are in Earth; therefore by him did God reconcile all things unto himselfe, by him, I say, whether they be things in Earth, or things in Heaven: Our Maker is our Redeemer and Saviour.* Col. 1. 16, 18, 20.

Secondly, Because by the naturall Sonne of God, we are made the Sons of God by Adoption and Grace. *He was made of a Woman, Made under the Law, for this end, that we might receive the Adoption of Sons*, so that we could not have been Sons, but by the Incarnation of the Sonne of God. By uniting us unto the Son of God, we are made Children of our heavenly Father, Heb. 2. 10. *For it became him, for whom are all things, and by whom are all things, in bringing many Sons to glory, to make the Captaine of their salvation perfect through sufferings: Jesus Christ, to bring many Sons unto glory, did take of our flesh and blood, that through death he might deliver us from him that had the power of death, ver. 14.* Christ the onely Son of God by nature, was made like unto his Brethren, to bring them to glory, by our coupling unto Christ, the naturall Son of God, we also become the *Sonnes of God, Heires of God, and joynt Heires with Christ*; we are joynted with the naturall Son of God in his honour of being a Son, and in the benefit of being an Heire, Rom. 8. 17. The root of



our Adoption or Sonship, is by the eternall Son of God, and we are Sons of God, because of Christ, who is, first, the Son of God; for God is first the *Father of Christ*, then our *Father*, as Christ himself saith, *John 20.17. We that are borne the Children of wrath, are made the Children of God by grace*, in, and through our Union with him, who is the naturall Son of God, the Mediator between God and us. Therefore seeing the second Person alone is the Son, and we claim the Inheritance by no other title, but by our Sonship, it behoved the Son of God to be made the Son of Man, rather than either of the other Persons, that the Sons of men having by him obtained that right and priviledge, might be made his Brethren and fellow-Heires.

## S E C T. V.

5. *Error.* *Of their fifth Error against the Nature & Essence of God (namely) that God is the Author, not of those actions alone, in and with which Sin is, but of the very Pravity, Ataxie, Anomie, Irregularity, and sinfulness it self, which is in them; yea, God hath more hand in mens sinfulness, than they themselves. Lond. Test. p.6.*

**O** Horrid Blasphemy! Is this a comfort for Believers? Is it not the ready way to seale up unto them their Damnation, through the hardnesse and impenitency of their hearts? For how can they repent, that impute their sins not to themselves for their humiliation and amendment, but unto God as the Author of them? We Sinners should lay our sins upon *Christ*, as our sacrifice, who was offered to beare the sins of many; but to impute them unto God, as the Author of them, is an abominable Blasphemy.

Heb. 9.28.

For proof, consider these places of Scripture, *1 John 1.5. God is Light*, a pure, perfect light, and in him is no darknesse at all; there is not the least mixture of any evill in him, as the

the Psalmist speaks; *Psal. 5.4. Thou art not a God that hath pleasure in wickedness, neither shall any evil dwell with thee.* God cannot be defiled with evill from others, God cannot be tempted with evill, no evill can dwell with him, neither does God, who is nothing but light, defile any man, nay, he hath no hand in the sins of men, for *he tempteth no man*, James 1.13. If God do not so much as tempt unto sin, then much lesse is he the Author of their sins, either by instilling into man any evill, or by commanding or forcing him to sin, or causing him to act irregularly, wickedly, and unholily.

God is no way  
the Author of  
sin.

For it is against, and inconsistent with the nature of God, if God hath an hand in mens sinfulness, as much, or more, than they themselves, then he is a sinner, as they are; and so he should not be God; we have so much to do in our own sinfulness, that it does truly make us sinners: and if God have more hand in our very sinfulness, then he is a greater sinner than we are, and so he should cease to be God; for God is holy and good, yea, so transcendently good, that none is good but God, *None is holy as the Lord, there is none besides him. Holy, Holy, Holy is the Lord God of Hosts; so holy, that the Prophet cried out, Wo is me, for I am undone: Why? Because I am a man of uncleane lips, and mine eyes have seen the King, the Lord of Hosts, Isa. 6. 3, 5.* God is so infinitely holy, that men cannot endure his presence, by reason of their uncleanness, *God is a God of purer eyes than to behold evil, or to look on iniquity with any liking, or countenancing of it; and man so unclean, that he cannot look upon so holy a Lord God.* But if God were the Author of mans sinfulness, he would like his own work. There need not be such a dread in man, by reason of his uncleanness, yea, if he had so great an hand in mans sinfulness as they themselves, then he should delight in evill, for so does man. God doth hate, forbid, threaten, and punish all sin, therefore he cannot be Author of any sin, *Zechariah 8.17. Let no man imagine evill in his heart against his Neighbour, and love no false Oath, for all these are things that I hate, saith the Lord; And he taketh vengeance on them, Rom.1.18. for the wrath of God is re-*

1 Sam. 2. 2.

Hab. 1. 13.



vealed from Heaven, against all ungodlinesse and unrighteousnesse of men. Tribulation and anguish upon the soul of every soul of man that doth evil, whether he be Jew or Gentile. Rom. 2.9. Now how could God be a Punisher and Revenger of Sin, if he were the Author of it? There is no such unrighteousness with God, therefore let us take to our selves the shame and blame of all our sins, and attribute them unto the right cause, the Devil, and our own corrupt naughty hearts. 1. Job. 2.16. For all that is in the world, the lusts of the Flesh, the lust of the Eye, and the pride of Life, is not of the Father, but it is of the World: It is not of God, that's cleer, ye must look out some other Author.

Qu. But doth not God will the evil of Sin? If he did not in some sort will it, Sin could not have entred into the world, whether he would or no; and is not his will the cause of the being and existing of such things as he willeth, &c.

Ans. We must distinguish between the will of

God } Commanding and Approving.  
 } Permitting and Governing.

Againe, we must consider two things in sinne, really distinct the one from the other, (namely) the *Action* whereto sinne cleaveth, and the *deformity*, *Pravity* or corruption of the Action, (that is) when the Action doth decline from the rule of Gods Word; and this properly is *sinne*, or the *forme* of it, The Action is as it were the matter or subject, wherein sinne resideth: Hence in Answer to the Question, I lay down these conclusions.

3. Conclusions  
touching the  
will of God  
about Sinne.  
Mark 1.4.

First, that God doth never will sinne, by his *commanding* will. God said *let there be light*, and it was so; But he never said, let there be sinne, Christ said to that Leaper, *I will, be thou cleane*, but God never said to any man, *I will, be thou uncleane*. Nor by his *approving* will, for that which is sinfully evill, Gods will is not carried to it with love or liking, yea he hates it, as hath been already proved.

Heb. 1.3.

Secondly, as God *made all things*, so he *upholdeth* them in their Being, and Motions and Actions, both good and bad, so that no man could either move to an Action, or have a  
Being

Beeing to act if God sustained not. *In him we live, and move,* Acts 17.28. *and have our Being;* yet God is not the cause of the Pravity or sinfulness of any Action; you cannot therefore say, that in God you commit Adultery, in God you sweare, &c. The positive Act, whereunto sinne cleaveth, is of God in the same sort, that all other Actions of the creatures are; but the obliquity of the creatures Actings, are to be ascribed to their owne proper cause (namely) the devill and the corrupt Nature of man. And of the actions of the creatures are those sayings of Schoole-men to be understood, (namely) *that no second cause can move without the agency of the first. And the first cause runs into the effect of the second causes, All creatures worke in the power of God.* This is meant of mans created Qualities and Actions, not of the crookednesse and Pravity of his Actions, which have not God for their maker. The rider causeth the horse to goe, but not his Halting, that proceeds from another cause.

Thirdly, though God doe not make sinne, yet he willingly *permitteth* the sinnes of mankinde, But his permissive will is not the cause of any mans sinne; There is no evill in the world, which God knoweth not of, or whether God will or no, for that were to deny his omnipotency, God did permit & suffer *Adam* to fall, (that is) God did not hinder it by his omnipotent Power, nor by his extraordinary Grace. God is said to permit sin, when he doth not effectually & powerfully hinder it, but leaves the creature to its own Freedome, and inclination, as *Act. 14. 16.* Tis said that *God suffered all nations to walke in their owne wayes.* and *Psal. 81. 11, 12.* *Israel would none of me, so I gave them up to their own hearts lusts, and they walked in their own Counsells.* Howbeit Gods permitting of sinne, is not the cause of sinne; Indeed if God did infuse any evill into mans mind, or create any corruption in mans will, which was not there before: Or if God by his providence did infuse any constraint into the mind of man to enforce it, or any error to seduce it, or impose any necessity to binde it, then we should make him the Authour of sinne, but he doth none of all this, He hates all sinne, he forbids it absolutely within us by the light of the Spirit, without us by the

Com-



Iſa. 30.21.  
Rom. 2.15.  
Deut. 27.26.

Jam. 1.13.

Commandement. The firſt entrance of finne into the world, and the continuance of it in the world, was by the voluntary action of mans will corrupting it ſelfe; God permitted the fall of man not by inſtilling into him any evill, nor by taking from him any ability unto good, but by ſuffering Satan to tempt him, and leaving man to the Liberty and Mutability of his owne will, who ſinned freely with a whole and intire will, and hearkened to the voice of the Serpent, more than to the voice of his God.

*Qu.* If then any Ask, *What God has to doe about, and concerning ſin?* It is reduced to three actions:

*White's way,*  
p. 273.

Firſt, he ſuſtains mankind, and upholds his BEEING in all its powers and faculties: *My father worketh hitherto*, he upholds the worke of his Creation, and governes them all.

The particular  
Doctrines touching Gods  
dealing in and  
about ſin.

Secondly, he leaves the ſinner to himſelfe, to his owne wit and ſtrength, to his owne luſts, Counſells, and Temptations, he withholdeth his Grace being bound to no man, whereupon it follows, That their hearts harden, & the bent of their natural inclinations leads them to ſeverall ſins, according to the variety of objects, which are ſet before them, and of temptations whereunto they are expoſed, and ſo they are carried unto ſeverall finnes, even as they are led. As a water-courſe runs downward by its owne weight, when the damme, that pent it up is removed. Thus God is ſaid (*Joh. 12.40*) to *blind their eyes, and harden their hearts*, not by creating Sinne in them, as he doth Grace in the elect; but by withholding the influences and ſupplies of his Grace, which ſhould ſoften them, and by offering them ſundry objects, which they convert unto occasions of finne, and they have no will to doe otherwiſe. He hardeneth by not ſhewing mercy, as in the Winter by the abſence of the Sun, the naturall coldneſſe of the aire and earth doe cauſe Froſt and Ice.

Rom 9.19.

Thirdly, God ordereth and governeth the wicked actions of men, to bring to paſſe certain good effects, which the ſinner never intended, nor could they flow from the nature of thoſe evill actions; but God over-ruleth all the evil actions of the Creatures, ſometimes to puniſh a faithleſſe and ſtubborn Generation; ſometimes for the glory of his Juſtice  
in

in the shame and punishment of the sinner himself, sometimes to manifest his glory, mercy, and goodnesse towards his Church and People, so as their sufferings are turned to their comfort, so that God is not onely a bare permitter of evill works, but a powerfull Governor of them to his glory. Thus *Ioseph's* Brethren sent him into *Egypt* out of envy, but God sent him to provide for his Church, and to bring him to that honour, which was foretold in his Dream, that his Brethrens sheafs should bow down before *Ioseph's*. Thus *Shemei* did curse *David*, he did it to drive *David* to despair, but God directed it to humble him: And God is said to bid *Shemei* curse him, because he gave him an occasion to vent his malice against the house of *David*: like as a Chyrurgion, with his Lance, opens the Wounds, and lets out the Corruption that was in the Bile before.

Lastly, *Pilate*, *Judas*, and the *Jews*, had all of them an hand in crucifying of Christ: *Pilate*, to please the People, and to keep his credit with *Cesar*; *Judas*, for lucre of the Money; and the *Jews*, that our Saviour Christ should not reign over them. These all did their own work, they drave on their own designs; And God did his work by them (namely) to save many souls alive. *Acts* 2.23. c. 4.28.

By this which hath been said, you may see a reason why, When God and Man are declared to meet in one and the same action (as in *Ioseph's* sending into *Egypt*, &c.) Man is guilty and justly condemned, & God remains without all stain of sin, and doth justly punish the sinner (namely) because *in unâ & eâdem re, quam fecerunt, non est eadem causa ob quam fecerunt*. The cause from whence the action cometh, is not the same in God, and in the Sinner. *Ioseph's* Brethren sold him into *Egypt* out of Envy, God sent him thither in Mercy; *Judas* sold his Master out of Covetousnesse, and the *Jews* of Envy, but God gave Christ of his meere Love: In brief, Men do their own work and wills, they intend not to obey God in their sinfull doings; God doth over-rule them to his glory, and the Churches good: As a Physician lets blood by Leeches, the Leeches do but their kind, which is to suck blood, they intend not the good of the sick party, or any service to

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the

1. Use.



the Physician : Howbeit the Physician ordereth by his skill the naturall quality of that worm, unto that, which by nature it could not do, (namely) the health of the Patient : So doth the Lord bring his work to passe by the hands of wicked men ; they ignorantly, and against their wills, serve the Providence of God, even when they rebell against him : And for this it is, that such men are justly damned , though Gods Providence be thereby served, because they fulfilled their own lusts, and if good be brought out of such actions, it is no thanks to them : *The Son of Man goeth, as it is written of him, But wee to that man by whom the Son of Man is betrayed : Gods purpose was by that means fulfilled, yet Judas is damned for his pains.*

2 Use.

Gen. 3. 12.

From this difference between the *commanding* will of God, and his *permissive*, or *governing* Will, (namely, that onely good things are commanded and effected by him, and evill things are permitted and ordered, but not caused by him : This should teach us not to cast our sins upon God, upon his Providence or Decrees, as *Adam* did, when he said, *The woman which thou gavest to be with me, she gave me of the Tree, and I did eat*, lest God proceed to Judgement with thee, as he did with *Adam*, ver. 17. *Unto Adam he said, because thou hast hearkened to the voice of thy Wife, and hast eaten of the Tree of which I commanded thee, saying, Thou shalt not eat of it; Cursed is the ground for thy sake, Dust thou art, and unto Dust thou shalt return.* Thy onely way to find mercy, is to give glory to God, and take shame to thy selfe, to humble thy self before thy Judge, as *Daniel* did, *Dan 9. 8, 9.* *O Lord ! to us belongeth confusion of face, because we have sinned against thee; But to the Lord our God belongeth righteousness, ver. 7. and mercies and forgivenesses : And with Job 9. 15.* to say, *How shall I answer him ? whom, though I were righteous, yet would I not answer, but I would make supplication to my Judge.* Say unto the Lord, *Thou art a God that hast no pleasure in wickednesse ; thou dost not will iniquity, much lesse effect it : Sin is not the effect of thy power, but the defect of my naughty will : I will therefore acknowledge my transgressions, that thou mayest be justified when thou speakest, and cleere when thou judgest :*

Psal. 5. 4.

Psal. 51. 4.

judgest : *Thou Lord art just in all that is brought upon us, for thou hast done right, but we have done wickedly.* It is double iniquity to bring God, the fountain of goodness, into partnership with our sins; if God were the cause of sin, he were not good; and if he be not good, he is not God; but being all good, he would not suffer evil to be, unlesse being also omnipotent, he knew how to bring good out of evil.

This Doctrine also teacheth us not to take Gods *permissive will* for our warrant, Gods *revealed, commanding, approving will* is the onely rule of our actions, and in the doing of it alone, may men take comfort: we cannot justifie our selves, or others, in things done against Gods revealed will, though it comes to passe not quite without his providentiall permissive will; let no man beare himself out upon this Principle, That it was the will of God it should be thus and thus, else it could never have come to passe, because nothing comes to passe whether God will or no; yet, wo to that man that shall do evil upon that account, his damnation is just: 'Twas Gods will to suffer *Abel* to be killed, yet woe to *Caine* that slew him, *Thy Brothers blood cryeth*: 'Twas Gods will that Christ should be put to death, yet they were *Murders* that did it, *Acts 2. 23.* 'Twas Gods will that the King of *Babylon* should take the City *Jerusalem*, yet, *The violence done to me, and to my flesh, be upon Babylon, shall the Inhabitants of Sion say: And my blood be upon the Inhabitants of Chaldea, shall Jerusalem say: Therefore thus saith the Lord, Behold! I will plead thy cause, and take vengeance for thee, and Babylon shall become heaps, a dwelling place for Dragons, &c. Jer. 51. 35, 37. Yea, happy shall he be called, that taketh and dasheth thy little ones against the stones, Psal. 137. 9.*

The reason is, because such persons cannot say, God is with us to approve us; they cannot say, We are workers together with God, God did set us on work: such persons are under Gods permissive will, which has for its end his own glory in the World's just punishment, not the good of the parties instrumentall. In obeying Gods commanding-will, a man shall have praise of God; but not of the former, because therein they serve not God, they obey not God, they glori-

3. Use.



A difference  
between the  
godly and the  
wicked.

Isa. 44. 16, 28.

He not God; and if they thank him for prospering in evil wayes, they abuse and dishonour him the more, whereas in truth they serve their own lusts. And from hence note one difference between a godly man and an Hypocrite, God worketh *in*, and *by* the godly: But he worketh *by* the wicked, not *in* them; they are as meanes passive in the hand of God, that is, though the Lord doth use them, yet they have no knowledge nor intention to serve or please God in the things they do. But as brute Beasts they follow their own lusts and imaginations, which God in his wisdom over-ruleth to execute his will in the just punishment of others, or in the wonderfull deliverance of his Church. But as for the godly, they desire to be workers with God, first to know, and then to do his will: And God worketh in them, as well as by them; they are active means or instruments in the things they doe; God useth them, yet they have reason, knowledge, and understanding in themselves to move and direct themselves by Gods Word to Gods Glory; and for this cause the work of the godly is acceptable unto God, but not the work of the wicked, although they do the same thing, which the godly doth: *Ezra* and *Nebemiah*, *Zerubbabel* and *Joshuah*, the Son of *Josedech*, *David* also, and *Solomon*, were otherguessed Instruments, and Servants of the Lord, in re-building and re-establishing the Temple, and the Worship thereof, than *Artaxerxes*, or *Darius*, or any of the Kings of *Persia*: therefore let every godly man pray and practise that of *Ps. 143. 10. Teach me to do thy will, for thou art my God, thy Spirit is good, lead me in the land of uprightnesse.*



## CAP. III.

*Errors against the Deity of the Son of God. They be three in this Chapter, (namely)*

- 1. That Christ being of his Fathers most intimate Counsel, is a mighty God, (not almighty God) above all appellative Gods, 1 Cor. 8. 5.* 1.
- 2. That to make Christ co-equall to his Father, is to make another, or a false Christ, an Idoll-Christ, or two Gods, (as much as in us lieth.)* 2.
- 3. That the better part of Christs Person, is man, there being but a graduall difference between Him, and Moses, and us. Lond. Test. p. 7.* 3.

**T**He scope of these Errors is to deny Christ to be God, and to make him a meere Man, greater than ordinary men, but not equall to his Father, in respect of Godhead.

Against all which, I oppose, as an undoubted truth, that this Doctrine, (namely) That Christ the Son of God, is true God, equall, and of the same Nature, Power, and Eternity with the Father, far above all created Natures, God blessed for ever.

Doctr.

This is confirmed by many evident testimonies of Scripture.

First, He is in Scripture expressly called God, *Jehovah, the most high God, Isa. 9. 6. Unto us a Son is given, his name shall be called Wonderful, the mighty God; The Child that was borne, the Son that was given, is the mighty God, the everlasting Father.* The Jewes charged Christ with Blasphemy, because he said, *that God was his Father, making himself equall with God, John 5. 18. And because that thou being a Man, makest thy selfe God, John 10. 3.* The force of their reason is this, that the naturall Son of God is God, equall with God, as the naturall Son of a Man is Man, equall, and of the same sub-

Mat. 16. 16.



Mat. I. 23.

stance with his Father. So *Isa. 7. 8.* The Virgins Son is called *Immanuel*, (which being interpreted) is, *God with us.* God begotten of his Father from all Eternity, and with us by taking our flesh of the Virgin. Christ is called *G O D* properly, and absolutely in his Nature by the Apostle. *Rom. 9. 5.* *That same Christ which came of the Father, as concerning the Flesh, he is over all, God blessed for ever. Amen.*

Col. 2. 9.

D. Prideaux,  
Fascic. p. 76.

1 Tim. 3. 16.

The Apostle there doth distinguish in Christ two Natures, God and Man, and as truly as he is man of the seed of *David*, so truly he is God over all blessed for ever. Again, it is said, that *Christ Jesus being in the form of God, thought it no robbery to be equall with God*, *Phil. 2. 6.* If he were but a Man, it were robbery in the highest decree to make himself equall with God. God is wronged and robbed of his Majesty and Glory, when any Creature shall make himself Gods equall. Lastly, *In Christ dwells all the fulnesse of the Godhead bodily*, that is, personally in the flesh of Christ; he does not say (as one well observes) *πᾶν τὸ πλήρωμα θεϊότητος*, *Divinitatis*, as if he were *homo Divinus*, and no more, but *πᾶν τὸ πλήρωμα θεϊότητος*, *Deitatis*, the Godhead it self, and therefore he is *Deus summus*, the most high God. Of those places of Scripture, this is the summe and substance. Jesus Christ the Virgins Son, is the mighty God, the Son of God, equal with God, God with us, God over all, not a petty-God, but God over all, who thought it no robbery to be equall with God, *God manifest in the Flesh*, yea, all the fulnesse of the Godhead dwells in him.

Secondly, Our Divines prove the Son to be true God by comparing the Old Test. with the New; for what the Old Testament speaks of *Jehovah*, which is God, the New Testament applies to Christ: As for example, *Numb. 21. 5.* *The people spake against God, and against Moses*, with *Psal. 95. 9.* *O come let us worship, and kneel before the Lord our maker, for he is our God*, ver. 6, 7. *Your Father, saith God, tempted me, proved me, and saw my works forty yeares.* This Paul applieth to Christ, *1 Cor. 10. 9.* *Neither let us tempt Christ as some of them tempted, and were destroyed of Serpents*, *Numb. 21. 6.* Therefore Christ is *Jehovah*. Again, *Psal. 45. 6.* *God the Fa-*

Father speaketh to God the Son, thus, *Thy Throne, O God, is for ever and ever*: This is applied to Christ, Heb. 1.8. Unto the Son he saith, *Thy Throne, O God, is for ever and ever, a Scepter of Righteousnesse is the Scepter of thy Kingdome*. Againe, *Isaiah* saith, cap. 41. 4. *I the Lord am the first, and with the last I am he*. This is also applied to Christ, Rev. 1.17. *Feare not, I am the first and the last*. Rev. 21. 6.

Lastly, In *Isaiah* 6.1. The Lord is presented to the Prophet in great majesty: *I saw the Lord sitting upon a Throne, high, and lifted up, &c.* This is applied to Christ, John 12. 41. *These things*, said *Isaiah*, *when he saw his glory, and spake of him*. Now what things were they that *Isaiah* then said? See *Isa.* 6. 9, 10. He said, *Make the heart of this people fat, and their eares heavy, lest they see with their eyes, and understand with their hearts, &c.* These very words are repeated by *S. John*, cap. 12. 39, 40. and applied to Christs obstinate, unbelieving hearers, *They could not believe, because Isaiah said, he hath blinded their eyes, and hardned their hearts, &c.* Consider, When did *Isaiah* say these things? When he saw his glory, and spake of him, (that is) Christ the Lord of glory.

Thirdly, Christs works are the works of a God, none could do them, but he that is God.

First, *All things were made by him, and without him was not any thing made that was made*: John 1.3. He made the World, and he supports the World, He upholds all things by the word of his power. He that made the World is God: so saith the Apostle, Heb. 3.4. *Every house is builded by some man, but he that built all things is God*.

Col. 1. 15, 16.  
Heb. 1. 13.

Secondly, He forgives sins; *Who can forgive sins but God onely*? Yet so doth Christ, therefore he is God, Mark 2. 7, 9, 10.

Thirdly, He understood the thoughts of men. *Mark* 2.8. *Iesus perceived in his spirit, that they so reasoned within themselves, He said unto them, Why reason you these things in your hearts?* It seemes they uttered not their thoughts, yet Christ knew them. And when the Scribes and Pharisees watched him, whether he would heal on the Sabbath day, it is said, that



that he knew their thoughts *Luke. 6.8.* It is the Property of God alone to know and search the heart; *The heart of man is deceitfull above all things, who can know it? I the Lord search the heart, I try the reins, even to give to every man according to his wayes, Jer. 17.10.* Therefore Christ is very God, for all the Churches shall know (saith he *Rev. 2.23.*) that *I am he which searcheth the reins and hearts, and I will give to every one of you according to your works.*

*Acts 2.33.*

Fourthly, he giveth the holy Ghost, which none can doe but God, *Joh. 15.26.* *I will send the Comforter unto you from my Father; when he ascended up on high he led Captivity Captive, and gave gifts unto men, even the Gift of the holy Ghost, Acts. 1.8. with Joh. 7.39.*

*Mark 9.18.*

*Rom. 1.4.*

Fifthly, what should I speak of his miraculous works, performed by his own Power, Word and Will: He raised the dead, commanded the devills to come forth of them that were possessed; At his word the winde and the Seas are calme, they obey him: He did this by his owne Power. Yea, he giveth this power unto others, *Mark 16.18.* They shall cast out Devils, they shall speak with new tongues, they shall take up Serpents, and if they drink any deadly thing, it shall not hurt them, &c. Men receive the gift of miracles from God, but no man can bestow it upon others.

These are the works of Christ, of which we may say as himself doth. *John 15.24.* *I have done among them the works which none other man did:* For can any but God create the World? Forgive Sins? Search and try the Hearts? Give the Holy Ghost? Work Miracles by his owne will and word? Christ doth all this, therefore he is the Almighty God.

*Phil. 2.10.*

*1 Pet. 3.22.*

*Acts 7.59.*

*John 10.18.*

Fourthly, Christ is worshipped as God, and that by the Commandement of the Father. *Heb. 1.6.* *When he bringeth in the first begotten into the World, he saith, Let all the Angels of God worship him:* How great is he, to whom the Angels must perform worship and service? *Thomas* the Apostle doth adore him, saying unto him, *My Lord and my God.* And they are blessed that do in like manner acknowledge him for their Lord and their God. Now God doth not communicate his worship

worship to any, to whom he doth not communicate his Nature. *My glory will I not give to another, Isa. 42. 8.* No creature is capable of worship, because it cannot be God. *Thou shalt worship the Lord thy God, and him onely shalt thou serve,* said Christ to the Devil, *Mat. 4. 10.* The Angel that was imployed to shew S. *John the Revelation*, refused to be worshipped, saying, *See thou do it not, I am thy fellow servant, worship God, Rev. 22. 8.* Christ is worshipped as God, therefore he is very and true God.

Much more might be said to this purpose; but this is enough to make you detest and abhorre those forementioned Lies and Blaiphemies, (namely) that Christ is a Mighty God; not Almighty, that there is but a graduall difference between Him, and *Moses*, and *Us*, and that he is not equal with the Father, &c.

For if he be God, then he must needs be Almighty, because God is not weak; and seeing he is God, he must needs be equall with God the Father, for in the Unity of Essence there can be no inequality.

And what hath the Heretick to say against this fundamental truth?

Sect. 2.

*To make Christ equall with his Father (saith he) is to make a False Christ, or an Idoll-Christ, or Two Gods, it implieth Polytheosie, or Apotheosie (that is) many Gods, or a Man-God.*

Obj.

1. To the intent you may have your selves exercised to discern both good and evil, in this great mystery: you must carefully consider in Christ, two distinct Natures, God and Man, retaining their distinct properties: The properties belonging to man are not swallowed up in the Godhead, nor the properties of the Godhead communicated to the Man-head.

Ans.

1.  
In Christ  
there be two  
Natures,

2. That these two Natures are united in one Person, Christ is not divided into two persons, but the Son of Man is taken into the subsistence of the second Person in Trinity, and so God and Man are not *Two*, but *One Christ*.

This distinction is not the invention of Mans Braine, but the Doctrine of the Holy Ghost, which doth distinguish in  
P Christ,

{ 1 One Assu-  
m. ng.  
2 The other  
Assumed.



Christ, two Natures, Flesh and God-head ; *Rom. 1. 3, 4. Concerning his Son Jesus Christ our Lord, which was made of the seed of David, according to the Flesh, and declared to be the Son of God, with power according to the Spirit of Holinesse, (that is, according to his Divine Nature.)* So *Rom. 9. 5. Paul doth distinguish in Christ two Natures, one Humane Flesh, of the seed of the Father, of whom as concerning the Flesh, Christ came. But hath he any other Nature? Yes, He is also God over all blessed for ever. Christ according to the Flesh is the Son of David, but according to the Spirit of Power, He is the Son of God; He is of the Jewes in one respect; He is not of the Jewes, but God over them, in another respect. Note how punctually the Scripture doth distinguish between the Person assuming, and the Nature assumed, Heb. 2. 16. He took not on him the Nature of Angels, but he took on him the seed of Abraham. The Son of God remaining God, took on him the seed of Abraham: He saved what he took, He saved not the Angels that fell, because he took not their Nature. So Phil. 2. 7. He being equall with God, took upon him the forme of a Servant, and was made in the likenesse of Men, very Man, as we are in all things, sin onely excepeed.*

2.

The union of  
these two Na-  
tures.

John 1. 14.

Mat. 1. 16.

Gal. 4. 4.

Col. 2. 9.

1 Tim. 2. 5.

Now that these two Natures are united in one Person of *Immanuel*, is also evident by those Scriptures, which Teach that *the Word was made Flesh*, made Flesh, (that is) he became man of a reasonable Soule, and humane Body, not by changing the God-head, but by assuming the Man-head. In which respect, he is said to be born of his Mother, and made of a woman. And the fulnesse of the God-head to dwell in him bodily, it does not dwell by way of Influence or Gifts, but bodily (that is personally conjoyning two Natures in one and the same Person, which is that one Mediator between God and Man, the Man Christ Jesus. The Holy Ghost sanctified the seed of the Virgin, and united it to the person of the eternall Son of God: Whereupon it is said, *Luke 1. 35. That that holy Thing, which shall be borne of thee, shall be called the Son of God. The Son that is borne of the Virgin, is the Son of God, by birth; and why? because of this union; and so the Virgin*

Virgin is called, *the Mother of our Lord*; Now she cannot be the Mother of God in any other respect, but onely because the Child of her Body was united and made one with the Son of God: otherwise there should be two Persons, and two Sons, one of the Virgin *Mary*, and another of God: But the humane Nature being assumed into the Person of the Son of God, and being prevented from any personall subsistency in it selfe, doth not make a new Person, but onely addeth a new Nature to the old Person, so making one Christ, God and Man: Even as we see one Tree to be set into another, and it groweth in the Stock thereof, but hath no subsistency of its owne, save onely in the Stock and Root of that Tree, into which it was Grafted: yet there be two Natures, and two kindes of Fruit upon one Stock: so in Christ, though there be two Natures, yet both being united into one person, there is but one Son of God, and one Christ.

Bishop *Usher*,  
Sum p. 165.

This Truth is heedfully to be remembred and kept, because the confounding of the Natures, which are two, and the dividing of the Person, which is but one, hath been the occasion of the most grosse Mistakes and Errors in this Article of our Christian Faith, as is noted by Mr. *Hooker*; Foure principall Heresies there are (as he hath well observed, and succinctly laid together) which have in these things withstood the Truth; *Arrians*, by bending themselves against the Deity of Christ. *Apollinarians*, by maiming and mis-interpreting that which belongeth to his humane Nature; *Nestorians*, by renting Christ asunder, dividing him into two Persons; The followers of *Eutiches*, by confounding in his Person those Natures, which they should distinguish: Against these, there have been foure most famous antient generall Councils; the Council of Nice, to define against *Arrians*; against *Apollinarians*, the Council of Constantinople; The Council of Ephesus against *Nestorians*; against *Euthichians*, the Chalcedon Council: In foure words, *αληθῶς, τελῶς, ἀδιακρίτως, ἀσυγχύτως*, Truly, perfectly, indivisibly, distinctly; the first applied to his being God, the second to his being Man, the third to his being of both One, and the fourth to his still continuing in that One: Both, within the compasse of which foure heads, I may truly

*Eccles. Pol. lib 5.*  
*Scct. 54.*



affirme, that all Heresies which touch but the person of Christ, whether they have risen in these latter dayes, or in any age heretofore, may be with great Facility, brought to confine themselves, the Christian believe confirmed, and the foresaid Heresies confuted.

1. Use.

According to this Rule you must diligently observe in Scripture, what things are ascribed unto Christ

{ Divine Nature.

in respect of his { Humane Nature.

{ Whole Person.

By doing whereof we shall escape many mistakes and Errors, we shall understand many passages of Scripture, which seem to crosse each other. And how the workes wrought in our Flesh, are counted the workes of the whole person, and so meritorious to our salvation.

Christ's person.

As for Example, Christ is *David's Son*, and *David's Lord*: He is the Son of *Mary*, yet the God, and Maker, and Saviour of *Mary*. He is the Man that was never in Heaven, and yet in Heaven, when he spake on Earth; Joh. 3. 13. *No man hath Ascended up to Heaven, but he that came down from Heaven even the Son of Man, which is in Heaven.* Christ sayes, *My Father is greater than I*: and yet he is equall with God, one with his Father. Christ is that Son borne to us in time, and yet the mighty God, the everlasting Father, without beginning of dayes, &c. If it be demanded how these things can stand together? your distinction tells you, because he is both God and Man in one Person, therefore his name is wonderfull, he is the Son of *Mary* and of *David*, as he is Man, and *David's Lord*, and *Maries Maker*, in respect of his God-head. He is equall with his Father, as touching his God-head, inferiour to the Father, as touching his Man-head, &c. as in *Athanasius's Creed* it is expressed.

Isa. 9. 6.

Thus touching the person of Christ, it clears up our understandings, so that we can say, those things which seem to crosse each other, are true in him, because some things are proper to him, and ascribed to him, as he is God; as when he saith, *Rev. 1. 8. I am Alpha and Omega, the Beginning and the Ending, which is, and which was, and which is to come,*

come, the Almighty: Here is omnipotency, and eternity ascribed unto him. Again, other things are proper to him, as Man, as that he was borne, and dyed, and Crucified through weaknesse, &c. 2 Cor. 13. 4.

Again, it makes us discern Good and Evil touching the Office and Actions of Christ, how Christ is Mediator, *secundum utramque Naturam*; As for Example, 1 Cor. 2. 8. It is said, they Crucified the Lord of Glory, the Jewes could not Crucifie God, yet because they Crucified that Man which was one with God, they are said to Crucifie the Lord of Glory. So Act. 20. 28. it is said, that God purchased the Church with his owne blood: God hath no blood, yet the blood of Christ was the blood of God, because that Man whom they Crucified, was one Person with God. Thus the Scripture distinguisheth, 1 Pet. 2. 18. He was put to death in the Flesh, but quickned by the Spirit; Christ suffered death, not in the Divine, but in the Humane Nature, yet it is said to be the blood of God, because that Man which was Crucified, was one with the second Person in the Deity. By vertue of this union of two Natures into one Person, it comes to passe, that those things, which are proper to each Nature apart, being severally considered, are applied to whole Christ, the Mediatour. As that he is the Man, that is Gods fellow, He is called the Lord our Righteousnesse. He is the Resurrection and the life. He washed our Sins in his owne Blood; And, he became obedient unto Death, even the Death of the Crosse, &c. The works of each Nature, are the works of the whole Person: The obedience of Christ performed in his humane Nature, is the obedience of whole Christ

scilicet. 2.  
Christi Offi c.

Zach. 13. 7.  
Jer. 21. 6.  
Rev 1. 5.  
Paul. 2. 8.

It is true indeed, the Properties of the Divine Nature in Christ, are not given to the Humane, nor the Properties of the Humane Nature to the Divine. as it cannot be said that the Divine Nature was athirst, or Weary, or Wept, or Dyed; Neither can it be said, that the Humane Nature is Omnipotent, or Creator of the World, or Omniscient, or Present in all places at once, &c. yet that which is proper to one Nature, is spoken of the whole Person: thus the Person which is God and Man, Dyed and Rose againe, and is Omni-



potent, and knoweth all things, &c. even as a Man is said to Understand, to Believe, to Repent, &c. yet his Hand and his Foot doe not understand, but the intellectuall part of the Soule, as it is operative in such a part of the Body; howbeit such Knowledge is ascribed to the whole Man, because the Hand and Foot are parts of that Man, which doth understand: Againe, when a Man is killed, the Soul is not killed, yet the Man is said to be killed, because of the union of Soul and Body into one Person of a Man: So it is in this Mysterie; Hence our Divines conclude, that *Mediatoris opera sunt Deivæ*, they are the workes of God-Man, having in them something of God, and something of Man; as that of *John* 10. 18. *I lay downe my life of my selfe, I have power to lay it downe, and I have power to take it up againe.* In that Christ hath a life to lay downe, it is Humane; But in that he hath power to take it againe, that is Divine, and the reason is, *Quia illa persona ea omnia in se verè & reipsa continet, quæ Deo vero, & vero Homini competunt* (that is) because the Person of Christ doth really containe in it selfe all the properties, which belong to a true God, and a true Man. And seeing God hath honoured our Nature to be the flesh of the Son of God, and hath made it his owne inseparable Habitation; we cannot now conceive, how God should without Man, either exercise Divine Power, or receive Divine Praise: For man is in both an Associate of Deity, because he is that Man, of whom God himselfe is a part; To be *the Way, the Truth, and the Life*; to be our *Wisdom, Righteousnesse, Sanctification, Resurrection*; to be the *Peace of the World, the Hope of the Fathers, the Heire of all things*, to be that *supream Head, unto whom all power both in Heaven and Earth is given*: These are titles above the Dignity and worth of any meer Man, yet true of Christ; even in that he is Man, but Man with whom Deity is personally joyned, of both which Natures, there is a co-operation often unto the same effect, and an Association alwaies.

By this Doctrine of two Natures joyned in one Person, you see it comes to passe, that some Actions are ascribed to Christ, as *God*, because his Deity alone is the well-spring,  
from

from which they flow. Some things, as *Man*, because they issue from his meer humane nature. Some things joyntly, as both *God & Man*, because both Natures concur as Principles thereunto; and so Christ is truly said in that respect, to work both as God and as Man to one and the same effect, sometimes by Co-operation, alwayes by an undivided Association, as hath been shewed.

There is yet a further benefit in this Doctrine, (namely to answer most Doubts, and to decide most Questions about the Person of Christ, I will instance onely in two principall Objections of the Adversary.

*It is said in 1 Cor. 15.28. [When all things shall be subdued unto him, then shall the Son also himselfe be subject unto him, that put all things under him, that God may be all in all.] When he hath delivered up his mediatory Kingdome to his Father, the Son shall remain still subject unto him. How then is he equall to his Father*

Obj. 1:

I answer, (*The Son himselfe*) in that capacity, wherein he hath hitherto reigned, shall be subject, (that is) Christ in his exalted and glorified Man-head, shall be subject; for in that Nature Christ hath been established King of the whole world, especially of his Church, to gather and govern it, and to destroy every enemy of its salvation: So the Apostle teacheth, *Ephes. 1.20, 21, 22. God set him at his owne right hand in heavenly places, far above all Principalitie and Powers, and Might, and Dominion, and every name that is named, not onely in this world, but also in that which is to come, and hath put all things under his feet, and gave him to be head over all things to the Church, with 1 Pet. 3.22. By the Resurrection of Jesus, who is gone into Heaven, and is on the right hand of God, Angels, and Authorities, and Powers, being made subject unto him.* You see that Christ risen from the dead, is set above all things that can be named, God onely excepted, which did put all things under him, ver. 27. for we may not think that the Father, by bestowing the office of a King upon the Son, hath dispossessed himself of his soveraigne Dominion. But when this exalted Son of God hath judged the World, and shall have finished his work in bringing of his Elect to glory, then.

Ans.

1 Cor. 15.27.  
Acts 17.31.



then this King himselfe shall surrender up that King-ship, which hitherto he hath exercised by the Ministry of Men, Angels, Word, and Ordinances, and God shall reigne immediately over his Church, in a manner altogether new, (namely) by himself, without outward meanes, without ministry of Men or Angels, &c.

How Christ  
shall be subject  
to his Father.  
1 Cor. 15. 28.

Thus we may gather in what kind the Son shall be subject unto God that gave him that power, by the reason that here is rendered of such his subjection, which is this, *That God may be all in all*, that is, when Christ shall have brought his worke to an end, and all former Administrations of his kingdome cease, then shall God be all in all; (that is) then shall God communicate himselfe, his light, life, blessednesse, love and glory to his Church in a most glorious, sweet, unutterable, immediate Communion, which indeed will not a whit disannull Christs kingdome, but only change that manner and forme thereof into a more sublime and perfect one.

Hence I conclude, First, looke into what capacity the Son was exalted to raigne over all; in the same capacity shall he be subject to make way for a new and more excellent manner of raigne over the Church; But the Son as Son of man, was raised and exalted to Rule, as is aforesaid, therefore the same Son, in the same capacity, in that assumed Nature (together with his Body, the Church, and his manner of governing it) shall be subject to make way to that new and unspeakably glorious way of Gods immediate communicating himselfe to his Elect throughout all eternity.

Secondly, I conclude with the words of *Paræus*, in loc. *Sicut filius tradit regnum Deo, & Patri, sic etiam subjicietur Patri, non exuendo naturam, aut potentiam divinam, sed deponendo partes mediatoris, & mutando presentem sui regni statum, ut immediatè ipse cum Patre & Spiritu Sancto in æternum regnet*, that is, look in what respect Christ shall deliver up the Kingdome to his Father, in the same respect shall he be subject to his Father, (namely) not by putting off his Divine Nature, or Power, but by ceasing to reign as Mediator, changing the present way and state of his Kingdome into a better, wherein he, with the Father and the Holy Ghost, shall

shall immediately rule and dwell in the glorified Saints for evermore. This I take to be the plain meaning of that hard place of Scripture.

Their other Objection is this, *The Son received Power, Honour, and Kingdome from the Father, and therefore he is not God equall with the Father.*

Obj. 2.

He received Power as Mediator, not as God : Such expressions do note unto us the order and distinction between the Person in the Trinity, and that ministration, which, as Mediator, he was to perform. *Acts 2.36. Let the whole house of Israel know assuredly, that God hath made the same Jesus, whom ye crucified, both Lord and Christ.* In which words, you see who it is that received Power and Lordship : it is that Jesus, whom they crucified ; in that capacity his Father is greater than he, *John 14.28.* but they do not note a diversity of Natures, in which respect *the Father and the Son are one, John 10.30.*

Ans. 1.

Note diligently, there is a double giving and receiving from the Father, one by Grace, the other by naturall generation and communication of his Divine Nature. By the gift of Eternall Generation, Christ hath received of the Father one and the self-same Substance, which the Father hath of himselfe unreceived of any other, (for he is the *Father of lights*) Christ is God by being of God, Light by issuing out of Light : This Divine Nature Christ hath common with his Father, not bestowed by way of benevolence and favour (so the Manhead of Christ doth receive, and is inferiour to the Godhead) but received of the Father by that wonderfull and eternall generation ; so that in the Trinity there is *alius atque alius, non alind atque alind*, divers Persons, but not of different Substances ; and so the Son remaining in the Father, and not divided from him, is God equall with his Father.

Ans. 2.

Hosker 15. S.  
54.

1am 1.17.  
Heb. 1.3.  
ἀπαύγασμα  
τῆς δόξης.

All things which Christ hath received by grace, we ought to apply to the Manhead of Christ ; amongst which the first and chiefest gift is the *personall Union*, because there can be no greater grace shewed to man, than that God should vouchsafe to unite Mans Nature to the Person of his onely begotten Son. By means of which *the Father loveth the Son,*

Christ did receive of his Father two ways.  
John 3.35.



John 5. 26.

as Man, and hath given all things into his hand. As the Father hath life in himselfe, the Son in himselfe hath life also by the gift of the Father. This receiving by Favour, that which we had not by Nature, doth shew an inferiority in the Receiver: But that other receiving by naturall and eternall Generation, notes a community of Essence in both, and so an equality.

2 Use.

From this Doctrine of the Godhead taking Flesh, you have the true ground of Christs merits to save us; if he were but a meer Man, all the obedience he could perform, were no more than what is due to the Law, and therefore could not redound to the profit of others, much less could it satisfie for our offences, seeing it was due to the Law, though the offence had never been done: whereas now by this Union of both Natures in one Person, the obedience of Christ performed in the Manhead is become of infinite merit, as being the obedience of God. It behoved Christ to be Man, that he might suffer death; He must also be God, that he might be able to beare and overcome the punishment of sinne: Mans Nature can suffer death, but not overcome it: The Divine Nature cannot suffer death, but can overcome all things; And he must be God and man in one person, that the sufferings performed in the humane Nature, might be of value, and efficacy to save.

1 Pet. 1. 19.

2 Cor. 13. 4.

3. Use.

Lastly, hence you may see, what ground we have of Accessse unto God here by Prayer, & of hope to stand before him with boldnesse in his glorious kingdome; the ground of both is the same, (namely) that rich grace of God, wherein he hath vouchsafed to unite mans Nature unto his owne person, was a singular Act of love both to Jesus, as he is the Son of man, (for the Father loveth the Son, whom he hath made so nigh unto himselfe) and to the rest of mankind, because under the shadow of his wing, we draw nigh to God, and can call him Father; Christ is united unto God, and we unto Christ; For which cause he is not ashamed to call us Bretheren. And God is not ashamed to be called their God. Having therefore boldnesse to enter into the Holiest by the Blood of Iesu, by a new and living way, which he hath consecrated to us, through the vaile, that is to say, his flesh: And having (one of our kind)

John 3. 16.

John 4. 35.

Heb. 2. 11.

Heb. 11. 16.

an high Priest over the house of God (who is able to make us welcome, and to present us without spot unto his Father) *Let us draw neere with a true heart in full assurance of faith.* Christ hath carried our flesh into Heaven, he is *the fore-runner for us entred*, he hath thereby made way for after-comers to enter also. It was the high Priests priviledge under the Law, that he alone might enter into the holy of Holies; but that Priviledge is now made comon to all Believers, by this new and living way, (namely) his flesh, or his humane Nature. The best way to bring man unto God is, that God should become man, that men by the bands of Nature with him might be helped up to the bands of Grace, with God: *you are Christs, and Christ is Gods*, saith Paul, as if he had said, because you are Christs, therefore you are Gods, the way to come to God is by comming to the man Christ, this he calls *a new and living way*, because Christ liveth for ever to help them all to heaven, who seeke unto God in that way; Like *Elias* Chariot; so is Christs man-head and sufferings; get up here by faith in him, and he will carry you up to God in heaven.

Heb. 10. 19, 20, 21.

Heb. 6. 20.

2 Corinth. 3.

And when we are entred, we shall without Terrour make good our standing there, and behold the Majesty of God: God is a *consuming fire* to the *Sinners in Sion*; and the *Hypocrites* they dare not behold his face, but the Man *Christ Iesus* doth dwell in those *everlasting burnings*: he is like the *Bush* that burned, yet was not consumed; and they that are Christ's shall *see the face of God*, and *live*. *There shall be no more Curse*, but the *Throne of God*, and of the *Lamb* shall be in it, and his *servants* shall serve him, and they shall see his face. The first linke of this happy Communion with God, is the Union of the Manhead unto Deity; the second is the uniting of the Church to Christ, Christ is one with God, and we are one with Christ, who does therefore bring us unto God to be one with him for evermore, as shall be fully declared in the next Chapter.

Isa. 33. 14.

1 John 3. 2.

Rev. 22. 3, 4.





## CHAP. IV.

*Of the Union that is between God and Christ, and between Christ and a Christian.*

John 14. 20.

**A**T that day, you shall know, that I am in my Father, and you in me, and I in you.

In the 14. Chapter of *John*, ver. 11. Christ saith to *Philip*, *Believe me, that I am in the Father, and the Father in me.* And because the Apostles did not take so much notice of a Divine power in Christ, as they ought, our Saviour, after he had comforted them by the promise of sending another Comforter to supply his bodily absence; He doth promise, ver. 20. that there is a day at hand, (meaning his Resurrection, of which he last spake, ver. 18, 19.) wherein they should more fully understand that neer Conjunction and Union, that is betwixt the Father and him, and between him and them; *At that day ye shall know, that I am in my Father, and you in me, and I in you;* I will send the holy Ghost, by whom ye shall be confirmed in all Truth, and enabled to see cleerly the Communion, which I have with the Father (*for the Father dwelleth in me, and doth the workes*, ver 10.) and with you, for I am in you, and doe all things in you, and for you: God is the fountaine of all our happinesse, our finall good is to enjoy God. Now some course must be taken, to make us partakers of the goodnesse and blessednesse, that is in God; for seeing all goodnesse is originally in God, and Man, at such a wide distance from him; therefore was the second Person, God, manifested in the Flesh, that being one with God, and one with Us, he might convey to us that goodnesse and blessednesse which we wanted. There is God the Fountaine, Man the empty Cisterne, Christ the Conduit-pipe, to convey Grace and Life from the Fountaine, Now the Pipe must come home both to the Fountaine, and to the Cisterne,

Cisterne, else there is no Communion between the Cisterne, and the Fountaine; so it is in this businesse. The first step of Conjoyning and Communicating of God to Man, is Christ manifest in the Flesh; By meanes of whom, as he was one with the Father by eternall Communion of the Divine Essence, so he is with us, by union of his Person with us, and so he is both in the Father and in us, and knits us both together: This is the summe of my Text, (namely) to teach us, that there is a strict union between Christ, and the Father, and between Christ and us, (*I am in the Father, and the Father in me: I am in you, and you in me.*)

This Doctrine, and this Text is miserably abused, by many misunderstood, and by some of a fantastick proud spirit, heightned even unto Blasphemy, as if we were one Person with Christ, and Christ so one with us, as with the Son of Mary. Robert Watsfield doth thus expresse himselfe upon that Text, *John 14. 20. Such an union, that God and Christ, and the Saints shall be all individuall, all one, the fulnesse of the Godhead shall dwell in us bodily, God shall be as fully and as really manifest in the Flesh of the Saints (here in this life) as ever he was in the Flesh of our Elder Brother, or that Flesh, that was Crucified at Jerusalem: So the Opinionists of New-England affirmed, that as Christ was once made Flesh, so he is now first made Flesh in us, ere we be carryed to perfection.* Thus Henry Nicholls the oldest Father of the Family of Love shameth not to Speak and Teach (namely) that God was all that the Man was, and Man was all that God was, so making God and Man one Substance and Being. And so, to put on Christ is in their sence, to have the Being of Christ in us, as when 'tis said, that *Christ dwells in our Hearts by Faith*; they mean it of a reall and essentiall Being. Thus men puffed up with Spirituall pride, and conceitednesse of their union with God, and God with them, tremble not to say, they are *Goddeed with God*, and *Christed with Christ*. Whereas upon Examination and Triall of their Opinions and Practises, it will appeare, that they are rather Sathanized with Sathan, (who sits as a lying spirit in their deluded mindes, and as a Prince, the Power of the world in their Fleshly, Covetous,

There is a strict Union between Christ and the Father, and between Christ and us.

A Member of the Army, in his book of Christ exalted. pag. 17.

Short History, pag. 3. Error 1.

Henry Ainsworth's refutation of Henry Nicholls, p. 15.

Eph. 2. 2.



Proud, False, Disobedient hearts and lives) than Christed with Christ : we shall come to the Triall in the Uses.

Now seeing the point of Union with Christ is of great Importance, and the very foundation of all Communion and Comforts from him ; And seeing it is so mis-understood and perverted, as we have seen, even in these our dayes : Therefore you must give the more diligent heed to have your senses exercised, and your understandings cleered up to discern Good and Evill, Truth from Error, in this mysterious point of our Religion.

Of a threefold Union in Scripture.

You must know, that all Union is not of one sort, there is a threefold Union with God mentioned in Scripture : 1. Essentiall, 2. Personall, 3. Spirituall : 1. *Essentiall*, so God and Christ his Eternall Son, are One ; 2. *Personall*, so the Son of Man, and the Son of God are One ; 3. *Spirituall*, so Christ and we his Church are One.

First, Essential Unity.

How the Father is in the Sonne.

John 8. 42.

Heb. 1. 3.

First, *Essentiall*, Thus God and Christ are One, one in Essence of the same Substance, *Iohn 10. 30. I and my Father are One.* The Father is the Son, because by eternall Generation, he communicateth himself unto the Son, and so Christ is *God of God, Light of Light*, and the Son is in the Father, because he *proceeded forth, and came from the Father*, yet not divided nor separated from the Father, and so the Sonne is *light in light*, the *onely begotten Sonne is in the bosome of the Father* : The Son is in the Father, *ὡς τὸ ἀπὸ φωτός ἐν τῷ φωτί*, as Brightnesse is in the Light, which comes from the Light, and remaines in it ; The one is still in the other, because they are one undivided substance, and cannot possibly be separated. It is not so between us and our Children, for though the Parents be in their Children, as the cause of their being, and the matter of which they consist, yet they exist apart and by themselves, being severall men, and so they act apart, as severall persons ; the Father dyeth, when the Child lives, the one willeth what the other disliketh, &c. But in this Myserie it is farre otherwise, the Substances are the same, not divided ; and therefore the Son (who is the Fathers off-spring) is in the Father, as light in that light out of which it flowes without separation ; the Father is in the Son,

son, as light in that light, which causeth and leaveth it not.

This Essentiall Unity is manifested by the sameness of their operations, Gods Power is in Christ, therefore his Essence is in Christ; Thus doth Christ himselfe argue, *John* 10. 38. *If I doe the workes of my Father, then know and believe that the Father is in me, and I in him*: By this we may understand that saying of Christ to *Philip*, *John* 14. 9, 10, 11. *He that hath seen me, hath seen the Father, and how sayest thou then, shew us the Father? Believeest thou not, that I am in the Father, and the Father in me? The words that I speak unto you, I speak not of my selfe, but the Father that dwelleth in me, he doth the workes: Believe me that I am in the Father, and the Father in me, or else believe me for the very workes sake.* As if he had said, it is a token of our Essentiall Unity, because we are one in Will, Worship, and Divine operations; what the one willeth and loveth, the other willeth and loveth also; the words of Comfort and Peace which I speak, sayes Christ, the Father speaks, and the workes that I doe, he doth; Therefore look well on me, and on my words and workes, and in me thou shalt know the Father by his Divine goodnessse, power and will.

Hooker, Eccl.  
Pol. lib 5.  
Scct. 56. p. 104.

*Personall* Union is that of the Son of Man, with the Son of God, and in this kinde no Man is one with God, save onely the Son of *Mary*, who was taken into Unity of his person (as hath been shewed) and now dwelleth in God, as an inmate with God, and is thereby *Lord of Lords, and King of Kings*: His incarnation causeth him as he is a Man, to be now *in the Father*, and the *Father in him*, because he is one with that person, who is in, and one with the Father: God is not so in any, as he is in Christ. Neither is any other Creature so in God, as the humane Nature of Christ is: His name alone is *Wonderfull, Immannell, God with us*, and Man with God: Thus you see how it is said by Christ, *The Father is in me, and I in the Father.*

Secondly, Personall Union.

*John* 1. 14:  
Col. 2. 9.

Is our Christ thus in the Father? Then surely he is exceeding deare unto him, there is the fountain and foundation of all Gods love to us. He that is so neerely and inseparably in God by participation of his Being, must needs be in his heart by

Use.



John 3. 35.

by an infinite affection of love, *This is my beloved Son*; none so loved of God, because none so in God, and for his sake he loveth all that be Christ's. *John 3. 35. The Father loveth the Son* (not with a new, or Changeable love, but with an eternall Naturall love) and because he so loveth him, he hath *given all things into his hand*, that whosoever is coupled unto Christ, is sure to be loved of the Father also; Christ brings us into his Fathers love, for the Son loveth us as the Father loved him. *John 15. 9. As my Father hath loved me, so have I loved you*: What of that? Yes, it is much for our consolation, because the love of God towards us begins not in us, it is not procured by us; but it is grounded on his Fatherhood in Christ, and it descends to us from the everlasting bowels of God the Father, and of Christ. Hereupon it followes, that if ye have the Sons love, ye have the Fathers also: see *John 14. 23. If any man love me, my Father will love him, and we will come unto him, and make our abode with him*. The Son brings the Father with him into our hearts, Christ hath his Fathers love, by reason of his Union with him, and we have it by reason of our Union with Christ. *John 17. 26. I have declared unto them thy name, that the love, wherewith thou hast loved me, may be in them, and I in them*; as if he should say, that thou mayest love them for my sake, and for their Union with me, as thou hast loved me their Head for my Unions sake with thee. Whole Christ is dearly loved of the Father, because we are of his Body, who is one with the Father, you are Christ's, and Christ is God's: yea, you are God's, because you are Christ's. The way to get God to be our God, is to get Union with Christ. This must be our method to get God; for he that hath the Son hath the Father also: till we get into Christ, we are strangers to God, yea, enemies to God, without strength, hopelesse, helplesse creatures: But by our Union with the Son, it comes to passe, that his Father is our Father, and his God our God: *It is the Father's will that he that seeth and believeth on the Son, may have everlasting life*, John 6. 40.

SECT. II.

Of the Union between } Christ  
and } You in me, and I in you.  
a Christian, }

NOW follows the third kind of Union, (namely) that *Spiritual Union* which is between Christ and his Church, whereby we are incorporated and made members of that mysticall Body whereof Christ is Head. *Ephesians 5. 30. We are members of his Body, of his Flesh, and of his Bones.*

3. Spirituall Union.

There is a mutuall Union or in-Beeing of Christ in a Christian, and of a Christian in Christ: or thus, We are united unto the Person of Christ, so as to be one with him; Thou art in Christ, and Christ in thee.

Doctrine.

For proofs; so *John 6. 56. He that eateth my Flesh, and drinketh my Blood, dwelleth in me and I in him.* There is that mutuall in-dwelling we speak of, and the means of it is our eating of his Flesh, and drinking of his Blood; we are as truly joynd unto his Person, as our meat and drink is with our Bodies. This eating is not carnall and bodily, but yet true and reall, for spirituall things are reall things: Christ is resembled to Food, and Faith to eating, because it doth cause the Soule to receive Christ, to feed and to satisfie it self upon his Love and Merits, as with marrow and fatnesse. Christ's flesh was given for the life of the World, *ratione acquisitionis*, when he laid down his life for it: And it is given to the World *ratione applicationis*, when it is offered to us in the Gospel, and in the Sacraments. And Christ is eaten when the Soul doth receive and embrace him by a personall particular Faith.

John 6. 56. opened.

Lastly, consider that of *John, 17. 21, 22, 23.* Christ there prayeth thus for Believers, that they may be one, *as thou Father art in me, and I in thee, that they also may be one in us,* that is, that they may be United among themselves in the same

John 17. 22, opened.

R

Spirit



Ephes. 4. 5.

spirit of Faith and Love, and that the bond of their Union may be their Joynt-interest and Communion which they have in us; as if he should say, because all true Believers are one in us, in us they all meet, therefore they should be one among themselves, as Members of one Body, under one Head, *Christ Iesus*, Sons of *one Father*, who is *over all, & in them all*, they that are in God, must be one among themselves: This our Union and meeting in one God, in one Lord Jesus Christ, is the only true ground and bond of Union among Christians.

It followes (ver. 22.) *And the glory which thou gavest me, I have given them, that they may be one, even as we are one.* The Churches Union with Christ her Head, is the Churches Glory.

Note first, it is an unspeakable glory bestowed on the human Nature of Christ, to be united to the Godhead: This Glory (sayes Christ) *thou gavest me.*

Secondly, note, Christ sayes, *This Glory I have given them*, they are partakers of it, because they are united unto me, and by me unto thee. The Son of *Mary* is in the first degree of glorious Union, being united unto God personally: We the Sons of men are in a second degree, partakers of that Glory, being really united unto the Man *Christ*, so that the same Glory which the Man *Christ* received of the Father, (namely) to be one with God: He bestowes on us (namely) to be one with himself, and by him to be one with God, as it followes, ver. 23. *I in them, and Thou in me*: Here God is in Christ (*thou in me*) and Christ is in us (*I in them*) here is God, Christ, and Us; Christ is the link that joynes us unto God; *I in them*, (there's Christ in us) and *thou in me* (there's God in Christ) so that in Christ God and we meet, and so the glory which God gave to Christ, he gives to us, and so we are made perfect in one, being firmly, and for ever united and knit unto God; from whence it followes undenyably, all the world must confesse and grant it, that thou hast sent me, & hast loved them as thou hast loved me; they whom thou hast honoured, to be brought so neere to thy self in a blessed Union, must needs be neere to thee in most tender affection. It is a glory to Christ to be one with the Father. It is a glory to a Christian to be one with Christ, and it is the glory of Christians

Christians to be one among themselves. Thus much for proof of the point.

For further Explication of this myserie I shall shew four things; First, what kinde of Union this is, that we have with Christ: Secondly, the manner and meanes by which it is made: Thirdly, the necessity of it: Fourthly, the Uses.

Four things  
concerning our  
Union with  
Christ.

*What kinde of Union is it that we have with Christ?*

Quest.

I answer, First negatively, It is not a *personall Union*, we are not one person with Christ.

Secondly, It is not a *corporall*, or bodily Union, such as in the joynts of the body; my hand and my foot are united to my head by skin, flesh, and sinews: The joynts of the body are compacted by bodily ligaments: 'Tis not so between Christ and us, Christ is in Heaven, and we on Earth; and as touching locall and bodily Union, we are absent from the Lord: This Union is *spirituall*.

Thirdly, It is not onely *mentall*, or in conceit, or *speculative* by imagination, but *reall*, and a thing existing, *extra mentem*, whether we conceit it or not. There is a reall relation and respect between parties, as between Father and Son, Head and Foot: It is a Father, it is a Son, it is a Member, whether we think it or not: so here Christ and we are one, not onely in speculation or imagination, but really, whether you think it or not; and that Union produceth reall effects and operations in us, therefore the Union is reall.

Fourthly, Christ and we are one, not onely by *Covenant*, and mutuall consent. This is much, but this is not all; Christ is Ours by his own Act and Will, and we are His by our own Act and Will.

The Obligation is mutuall, God by his Covenant makes over himselfe to be our God, and we restipulate and make over our selves to be his people. *Ezek. 16.8. I entred into a Covenant w<sup>th</sup> thee, and thou becamest mine.* This is like a Marriage Covenant, by vertue of which Man and Wife are one Person in Law, so is Christ and the Church: *Ephes. 5. 31, 32. A man shall leave Father and Mother, and shall be joyned unto his Wife, and they two shall be one flesh: As it is in this civill Contract, so it is between Christ and us: ver. 32.*



Isa 54.1.

*This is a great mysterie, but I speak concerning Christ and the Church.* By vertue of this Covenant the Church saith (*Cant.* 6.3.) *My Beloved is mine, and I am his*; Christ and a Christian are linked together in covenant, and have given themselves each to other: First freely, secondly fully.

First, *freely*; Christ looks for no portion with us, he takes us in our rags, when we were enemies, and without strength, and had never done any thing pleasing to him; He loves us freely. And we take Christ freely with a free consent of heart and will, not compulsatorie. Many in times of danger, in time of sicknesse and death, will seem earnest for Christ, O nothing but Christ. In their afflictions they seek me early, but when the danger is past, their affection is cooled, and Christ is laid aside. In a storm, the Marriners will throw their goods into the Sea to save their lives: This is a forced act, but our taking of Christ is not so, it is by way of choice.

Secondly, Christ gives himself unto us *fully*, and wholly; all his riches are ours, with Christ God gives all things. And we againe do fully give up our selves unto him, we are for him in one thing as well as in another, against all crosses, persecutions, we accept Christ with all those conditions which are proposed in the Gospel, we submit every opposite desire to his Will, we take him with full consent to be our Lord and King, our God and Saviour. Thus Christ is ours, and we are his by Covenant: and both parties have testified and ratified the consent by the Sacrament of Baptisme, in which, as by a solemn Instrument in Law, he receives us into his flock and family, to bestow upon us the blessing of the Covenant; and we, as by a solemn Oath, together with our names, do give up our selves to the profession, worship, and service of that God, who is Father, Son, and Holy Ghost. This Bond by mutuall covenant and consent, makes us very nigh each to other, but though this be much, yet this is not all, there is a further degree of Union between Christ and a Christian.

But spirituall  
and reall.

1 John 4.13.

Fifthly, And it is a *spirituall* and *reall* Union, whereby Christ and a Believer are knit together; our very Persons, Soule and Body, are coupled to the Person of Christ by the same Holy Ghost, which dwelleth in him and in us. *Hereby we know, that we dwell in him, & he in us, because he hath given us*  
of

of his spirit. This reall Union is set forth by two resemblances especially, one of a *Head and Members*: As the Members of the Body are by joynts & bands knit to the Head, so is the Church unto Christ: *From whom the whole Body by Joynts and Bands, having nourishment ministred and knit together, increaseth with the increase of God.* For understanding of this, you must remember, that there are two heads of Mankind, *Adam, & Christ*, and we are in Christ, and Christ in us, as *Adam* is in us, and we in *Adam*; when God created *Adam* he created us, we were in his loyns naturally, & as many as descend from *Adam*, have in themselves the root out of which they spring: so we have Christ in us, being Branches springing out of him: for Christ took (not any mans Person, but, our Nature, and sanctified it, and so is become the head of a spirituall Off-spring, among men. Consider Christ as he is Man, *He is bone of our bone, and flesh of our flesh*, (for that he is the Son of *Adam*) he took part of the childrens flesh and blood: But take us in our spirituall beeing, as we are new born, and so *we are bone of his bone*, Eph. 5.30. And so *Adam* and all regenerate persons are Christs Off-spring. *A new workmanship, created in Christ Iesus unto good works*, Eph. 2. 10. yea, we are his seed, as saith the Prophet, *He shall see of his seed.* The Sons of God have Gods own Son as their second *Adam* from Heaven, whose race and progeny they are by spirituall and heavenly Birth, *the second Adam is made a quickning spirit.* *Adam* is in us as the originall cause of our Nature, and the corruption of our Nature, called *the old man*. Christ is in us as the originall cause of our Restauration to Life, and of our new Nature, called *the new man*.

The second Resemblance, whereby this neere union is set forth, is that of the *Vine and Branches*, John 15. 5. *I am the Vine, ye are the Branches*: Now the Root is, and liveth in the Branch, and the Branch in the Root, so doth Christ live in us, He is the Root that Bears us, and *we live in him*, as saith the Apostle, Rom. 11. 17, 24. *We that are wilde by nature, are grafted contrary to nature, into a good Olive Tree, and so partake of the Root and Fatnesse of the Olive Tree*, we have a Conjunction, not onely with the Vertue and Merit of Christ, but with his Person, as the Branch hath with the Vine: He that drinketh a Cup of Wine, doth partake of

Col. 2. 19.

Heb 2. 11.

Luke 3. last v.  
H. b 2. 14.

Isa. 53. 10.

1 Cor. 15. 45.

Galat. 2. 20.



John 15. 5.

the Fruit of the Vine, yet not so as the Branch doth, for the Branch is in the Vine, it subsists and lives in the Root, and the Root liveth in the Branch. *I am the Vine, ye are the Branches, he that abideth in me, and I in him, the same bringeth forth much fruit.* The Root is not without the Branch, nor the Branch without the Root, they are joyned the one to the other, so we are Branches springing out of Christ the Root, in whom we still abide: Thus you see what kinde of Union we have with Christ; Followes

Quest. 2. Secondly, *What is the manner and meanes by which it is made? what be the Bonds?*

Answ.

Sect. 3.

1 John 5. 11.

They be two; First, the Principall is his *Spirit*, that quickning Spirit, which from him the head is diffused to the enlivening of all his Members, and knitting them inseparably unto himselfe. *Life* is originally from the *Father*, and cometh not to us but by the *Son*, nor by the *Son* to any of us in particular, but through the *Spirit*, Rom. 8. 9. *If any man have not the Spirit of Christ, he is none of his.* The first ground of our Communion with Christ, is his assumed Nature, which being joyned to the Godhead, is the well-spring from whence all Life and Grace is derived to us; But that which actually joyneth Christ and us together is the *holy Ghost*, which is a *gi-ven*, and truly *resideth* both in *him* and in *us*, *c* making us *free from the Law of sinne and death.*

a Rom 5. 5.

b 1 Cor. 3. 16.

c Rom. 8. 1.

As the Body that hath many Members, and one Soule in them all, is one Body with the Head, by reason of that one Soule in them all; so is Christ and his Church but one, by reason of that one Spirit, which is in him, and in us, Eph. 4. 4. *There is one Body, and one Spirit.* This is Paul's reason to prove our Union with Christ, because *by one Spirit we are all Baptized into one body, and have been all made to drinke into one Spirit.*

1 Cor. 12. 13.

See Eph. 5. 26,

27.

This must needs be the first and principall meanes of Union, because till he lay hold of us, we are as withered Branches, and dead Bones: He doth not joyne such dead Soules to himselfe, therefore the first degree of communion with Christ, must needs consist in the participation of his Spirit. The which Spirit hath in us a double worke, one to possesse

us

us of the Person of Christ, coupling us unto him by Faith in our first Conversion, whereby we are partakers of the merit and vertue of his Blood, to take away the curse, which rested on us, and stopped the course of Communion with God.

Secondly, the other worke is the actuall influence of Grace, whereby we begin to live the life of Grace, mortifying our Corruptions, and rising to newnesse of life, and so are by him led on from one degree to another, till Grace be finished in Glory. Gal 5.25.

You see then that the chief bond to Unite us unto Christ, is the holy Spirit, both in respect of his presence, and also as he is a Spirit of Graces, fitting us for Union with Christ; after which sort, he is not in the reprobate, though he fill all places. This is on Christs part.

The second Bond of this Union on our parts is *Faith*, which is the first and more generall effect and instrument of the Spirit of Christ in us, disposing and enabling us to embrace and cleave to him. Hence it is said, *Eph. 3. 17. That Christ doth dwell in our hearts by faith; and by faith we put on Christ, Gal. 3. 26, 27.* For as Faith is the gift of God, and the fruit of the Spirit: so also it is the instrument of the Spirit to receive from God whatsoever benefits and graces are purchased by Christ, and offered to us in the Gospell. *Rom. 5. 1. we are justified by Faith through our Lord Jesus Christ, by whom also we have accessse by Faith into the grace, wherein we stand, ver. 2.* And againe *Gal. 5. 5. We through the spirit doe wait for the hope of righteousnesse by Faith.* When the word tells us, that there is no Salvation without remission of Sins, and no remission, but by the favour of God, through the blood of Christ; that there is no good thing in us, unlesse it be given us from above, no hope of Salvation by any thing that we can doe or suffer, and that all that be laden with the Burden of their sins may freely come and be eased: Then comes the Spirit and enlightens our mindes, and boweth our hearts to believe these things, and to close with Christ so freely offered unto us, and then is the knot of Union knit betweene Christ and the soul. Bishop Usher Sum. p. 193. Eph. 2. 8. Gal. 5. 22.

This



Phil. 3. 12.

Psal. 119. 176.

This inward hold-fast which Christ hath of us, and we of him, is mutuall, *He apprehends us* in our perishing condition, and *we apprehend him*, just as a man fallen into water, he reacheth his hand to us, and we put forth our hand to catch hold of him : There is hand in hand, Christ clasping us by his Spirit, we him by the hand of Faith : Christ first *seekes* us that were *lost*, and by his spirit layes hold on us ; then do we that fled from him, turn to him, and lay hold on Christ : Jesus first speaks to us, as once to *Mary*, John 20. 16. Shee heard him speak before, *ver. 15.* but knew him not : but now Christ speaks to her heart in the voice of a Friend ; Jesus saith unto her, *Mary, my friend Mary.* Then she turned her self and saith unto him, *Rabboni*, it is *my Master*, it is my Christ, my Lord, my Love, that was crucified.

John 6. 37.  
John 17. 10.

Thus Christ speaks to our hearts, *John, Thomas, &c. (Why weepest thou ? Whom seekest thou ?)* And the heart forthwith answers with joy, *O ! my Master, my Christ ;* Here's a joyfull meeting, and happy closing, between Christ and the Soul. Thus God giveth Christ to us, and us to Christ, and so he saith of all Gods Elect, *All thine are mine, we are Christ's, and Christ is God's.*

Short Hist. p. 9.

Mr. Cotton in  
his way of the  
Churches cleared.

Amongst the Errors rejected by their Synod in *New England*, this was one, (namely) *That we are complealy united to Christ, before, or without any Faith wrought in us by the Spirit.* Of which Error, because Mr. Cotton was supposed to give some occasion : This question, among others, was proposed unto him by certain Ministers of those Churches, before the Assembly met, (namely) *Whether our Union with Christ be compleat before and without Faith, whereto* (saith Mr. Cotton) *I gave this answer, not without, nor before the habit or gift of Faith, but before the act of Faith, that is, not before Christ hath wrought Faith in us, (for in uniting himself to us, he worketh Faith in us) yet in order of Nature, before our Faith doth put forth it self to lay hold on him.*

This Answer if expressed onely in those words (namely) [not before Christ hath wrought Faith in us, for in uniting himself to us, he worketh Faith in us] had been more cleere and full, whereas by distinguishing the Habit from the Act  
of

of Faith, and affirming that we are United to Christ by the Spirit, before our Faith doth put forth any act to lay hold on Christ, is very ambiguous, and unsatisfactory.

For, First it seemes to favour of the Leaven of *Antinomianisme* and *Enthusiasme* (namely) that the Spirit doth all without us, witnesseeth our justification absolutely without relation to any thing in us, and so Uniteth us to Christ, without us, or any act of ours concurring therein.

Secondly, it is inconsistent with it selfe, for what doth the working of Faith in us availe, as to our uniting unto Christ, more than the working of Patience, or any other Grace, if the Union be compleat before our Faith doth put forth it self to lay hold on Christ.

Thirdly, To distinguish between the habit and act of Faith, hath no place, neither can it be rightly applied to the point in hand: for our Faith is begun in action, it begins in the acts of Consent and Adherence, and therefore if the Spirit doth unite us to Christ, before and without any act of Faith, it doth unite us before and without any Faith at all.

In morall Philosophy, the habit of vertue is nothing but a settled disposition or permanent quality facilitating unto action through long custome, and is therefore called an *acquired Habit*: But the Scriptures speake more divinely, calling the Principles of Grace *the seed of God*: *He that is born of God sinneth not, because his seed remaineth in him.* Now what is that *seed*, by which we are born of God? *S. Peter* (1 *Ep.* 1.23.) tells you, it is the *Word of truth*, the Gospel of your salvation, which being received in the heart, *liveth and abideth in you*. Whence I thus argue: The seed of Faith, is the beginning of Faith; but the Word actually heard and embraced, is that seed of God; therefore our Faith is begun in action. Again (*Gal.* 3.2.) the Apostle sayes, that *we receive the Spirit by the hearing of Faith*, that is, by the Doctrine of Faith, as if he should say, the Spirit of God is given and conveyed in, and with the Gospel preached: by both which concurring, Faith is wrought in the heart, and claspeth Jesus Christ; by the hearing of Faith the Spirit is received, and by the Spirit the grace of Faith: And so Christ uniteth himself

1 John 3.9.



to us by his own act, enlivening us, and making the Word powerfull to covert us : And we again unite unto him by our own act of Faith, receiving him thus offered to us.

The Union then is begun by action of the Spirit on us, and of Faith put forth by us to lay hold on Christ : Hereof it followes, that if this Union be compleat before the Act of Faith put forth to lay hold on Christ, it is compleat without Faith at all. Now when Faith is thus wrought in us, by reason of its permanency in us, and also because it is the root of spirituall actions, it is called *the habit of Faith* (not according to Scripture-phrase, but the language of Philosophers and School-men yet an *infused* habit, because it is gotten not by customable actions or use, but by the operation of Gods Spirit in the Word preached ; It is the *Faith of the operation of God*, Col. 2. 12.

Short Hist. p. 9.  
Error 37.

How far forth the forementioned Ministers were satisfied in Mr. Cotton's Answer, it is not materiall to enquire (onely the Lord of his mercy continue and increase their amiable Communion together.) Howbeit, when that Question was brought into that Assembly, they resolved and decreed against Union with Christ before Faith, roundly and intirely, without mincing or distinguishing of the *Habit and Act of Faith*, in these words, *The terme [united] being understood of that spirituall relation of Men unto Christ, whereby they come to have life and right to all other blessings in Christ, 1 Joh. 5. 12. And the terme [Compleatly] implying a presence of all those Bands and Ligaments, and meanes, as are required in the Word, or are any wayes necessary to the making up of the Union; we now conceive that this Assertion is erroneous, and contrary to Scripture, which either expressely mentioneth Faith, when it speaketh of this Union, (Eph. 3. 17. That Christ may dwell in our hearts by Faith. Gal. 2. 20. Christ liveth in me by Faith :) or ever implieth it in those phrases, that do expresse Union, as coming to Christ, John 6. 35, and eating and drinking Christ, ver. 47. compared with ver. 54. having the Son, 1 John 5. 12. and receiving Christ, John 1. 12. and marriage unto Christ, Eph. 5. 32. If there be no dwelling of Christ in us, no coming to him, no receiving him, no eating nor drinking him, no being married*

married to him before and without Faith, then we are not united to Christ before Faith : But the former is true, therefore also the latter. Thus much of the manner and meanes of this Union. The third Question followes.

*Is such an Union between Christ and a Christian necessary to salvation?*

3. Quest.

Yes : Because it is the ground of our partaking in all that Christ ever did or suffered : Though there be Water in the Well, and Light in the Sun, and Help in a Medicine, What is all this to thee, unlesse thou have some meanes to partake thereof? So except we be truly partakers of Christ, and as really possessed of his Spirit, as we are of the body of Sinne, and Death from old Adam; all that we speak of eternall life is but a Dream. *Christ within you is the hope of glory*, Col. 1. 27. There is *Christ without us*, Christ dead, and risen, and ascended. And in *Christ are laid up all the Treasures of Wisdome and Knowledge*. There's merit enough, and mercy enough in Christ; But what is this to thee, that art a Stranger to him, and dost onely hear the report of such things? It is bootlesse to go about to lay hold on any thing that Christ ever did, or suffered, except ye have fellowship with Christ; It is not the performance of this or that duty, or a course of duties, that will serve thy turn, unlesse Christ be in thee, and thou in him; *He that hath the Son hath Life, and he that hath not the Son hath not Life.*

Ans.

1 John 5. 12.

When a stranger sees a Sciens grafted into a living stock, what means this Art (thinks he?) Why may not as well two drie sticks tied together? The answer is, This Engrafture is necessary, to the end the Twig may partake of the Sap that is in the Root, and live; for else the Twig cannot live of it self: The case is ours, *John 15. 4*. Now then seeing life and righteousness, and all fulnesse, is in Christ, and no where else, and seeing it is Gods pleasure, that of his fulnesse we should all receive, and Grace for Grace:

John 1. 16.

Lastly, seeing *Christ is the head over all things to his Church, which is the Body, the fulnesse of him that filleth all in all*: therefore none can be filled, except he fill them; none can live, except they live by him: All spirituall riches must be

Ephes. 1. 23.



had in Christ, and no where else, which can never be imagined or expected, untill you be united unto Christ as hath been said. Now followes some uses of the point.

1 Use.

Let the sound Christian take notice of the honour and Dignity bestowed on him, that he should be one with the Son of God. *Hester* a poore Captive maid was honoured to be made the wife of King *Ahasuerus*; and *David* counted it a great honour to be Son-in law to King *Saul*: But behold a greater then *Ahasuerus*, or *Saul*, is here: for, *truly our fellowship is with the Father and with his Son Jesus Christ*, 1 *Joh.* 1.3. the highest pitch of honour that a poore soul is capable of in this world, is to be united to God the eternall Fountaine of all blessednesse and goodnesse. *Behold! what love the Father hath given unto us, that we should be called the Sons of God.* Now how ought this to affect our hearts, see *ver.* 4. *These things write we unto you, that your joy may be full.* This fellowship fills the heart with joy; whatsoever worldly abuses we lye under, yet this one thing does advance a Christian above all others; Christ is thine, and thou art his, thou hast friendship, yea, union with the head of the Church, who is now at the right hand of God

1 *John* 3.1.

*Isa.* 43.4.

2. Use.

A sound Christian is the only truly honourable person in the World, you that are Christs, take notice of the sweet mercies, Priviledges, and comforts that arise to you from this Union with Christ, for they are unutterable.

First, you may be sure, that your Persons are tenderly beloved; Christ is loved more than any other, because he is in God after another manner than any other is, and we are loved for the same reason, because we are one with Christ (he loveth us as parts of himselfe) *as my Father loved me, so have I loved you*, *Joh.* 15.9. This neere Conjunction breeds love, you that are Christs, you are neere his heart, as a signet upon his right hand, you are his peculiar Treasure, his delight, his beloved ones; Christ loves a Christian above every Creature. He delights in us as the Price of his owne blood. And he expresseth this love by Termes of love and delight, you are my *sponse*, my *little flock*, *little Children*, *Freinds*, my *portion*, my *peculiar Treasure*. In a word, *we are a chosen generation*

*Deut.* 32.9.

*Exod.* 19.5.

1 *Pet.* 2.9.

neration, a Royall Priesthood, a peculiar people, *How faire and pleasant art thou, O Love for delights*, saies Christ, to the Church, *Cant. 7.6. and ver. 10.* The Church speakes to Christ, *I am my Beloveds, and his desire is towards me.*

Secondly, by meanes of this Union, we have a Propriety in Christ, and a right to all that ever he did or suffered for mankinde; All is yours, because you are his; Christ is my Christ, my Lord, my Saviour, my Rock, my Portion, my Righteousnesse, my Peace, my Redeemer, my Lord, and my God, may every true Believer say. And with him, all that is his, is ours. His Father is our Father, his Kingdome is our Kingdome, His Merits, Death, Resurrection, they be ours; his Righteousnesse, his Spirit, his Victories, his Graces, they be ours: We have a share in them all, *1 Cor. 3.23. All things are yours, because you are Christs, because thou art one with him.* Turne the Bible, gather out of it, what is the Portion of the Elect, and what the Riches of the inheritance of Saints in light, what great things Christ hath received to bestow on others, and then sit down and blesse God that ever thou wert borne, praise him that ever thou wert made so neere to Christ, for thou mayest say, All this is mine. Christ hath a peculiar interest and right in you: he may challenge you, and all that is yours, because you are his; and we may challenge all that is Christs, because he is ours. *We are Heirs annexed with Christ: God having given us his Son, how shall he not with him, give us all things?*

2 Cor. 5.14.  
Iohn 14.19.  
Rom. 8.34.  
Iohn 1.16.  
Ephes. 1.23.

Rom. 8.32.  
2 Pet. 1.3.

The Papists disputing against our Justification, by the righteousness of Christ, and pleading for a Justification by inherent righteousness; demands of us, *How we can be just by the righteousness of another? Can the wall (say they) be white, by the whitenesse that is in my band? Or can I live by the bread which another eats? So neither can we be just by the justice of another.*

Our Answer is, Christ and the Believer be not Two, but One: Christ is the bread of Life, and the Believer eats him by Faith; Peter cannot be saved by the righteousness that is in Paul, because they be two; but the Members are saved by the righteousness of their Head, because Head and Members



are not two. This is no such strange thing in naturall and civill relations: Can an Apple-tree live by the juyce and sap of a Crab-stock? Yes, if it be grafted into the stock. Can a Woman be honoured by the honour that is bestowed upon a Man? Yes, if she be married unto him. Can a Debtor be discharged by another mans money? Yes, if he be my Surety; for I and my Surety are one in Obligation and Construction of the Law. Christ and we make but one Church, He as Head, We as Members.

Ila. 42. 3.

Thirdly, Great comfort ariseth from this Doctrine to a poore Christian in regard of his manifold weakneses and frailties: Christ is ours, and we are his. This assures us of pitty and acceptance, *The bruised Reed he will not break, nor quench the smoaking Flax*: We bear with great infirmities in our own Children, Wives, and Friends, because they are ours; therefore we will not cast them off; if they be sick or weak, do we turn them out of doors? Nay, but we cherish, and pity them the more: so does Christ pity us: for the Believer is dearer to Christ than our neereſt relations can be to us: if a member of our body be lame, or wounded, do we dash it against the wall? or cut it off in anger, and say, who would be troubled with such a hand, or such a foot? Do we not rather wrap it up, that it may be healed? Another, perhaps can hardly endure the sight of our sores, yet we dresse it, and handle it gently, and Why? because it is ours, because there is life in it, because it is one of our members: So is Christ to the Believer, he heales the broken-hearted, he *seeks* that one *sheepe* that is gone *aſtray*. Those that *come to him*, he will *in no wise* cast out. *Like as a Father pitieth his Child, so is the Lord mercifull to them that feare him*. He doth welcome the Prodigall Son, *As one whom his Mother comforteth, so will I comfort you, you shall suck and be dandled upon her knees: And when you see this, your heart shall rejoyce, and your bones shall flourish like an Herb*. This should raise our spirits against all spirituall discomforts, I am his, and he is mine, he will not cast off for ever, he will not lose any one of his.

Pſal. 103. 13.

Ila. 66. 12, 13, 14.

3. Use.

The third use is for triall and examination, whether this knot be knit between Christ and us, whether Christ be in thee,

thee, and thou in him ; you have seen before the necessity of being in Christ ; because, except we be really one with him, all that we speak of eternall life, or expect from him, is but a dream: There's no true Grace, nor true Peace, but what flows from Communion with Christ, all the rest are but counterfeit.

The main thing in this Triall will be, whether you have in you the spirit of Christ, *For he that is joyned to the Lord, is one spirit*, 1 Cor. 6. 17. There is but One soule, as it were in Two bodies : *We know that he abideth in us by the spirit which he hath given us*, saith S. John, 1 John 3. 24. Now our Union with Christ is a secret and hidden thing ; and it is known to us by the same spirit that dwelleth in us, and in him ; to have *Christ in us*, and *his spirit in us*, are promiscuously put the one for the other, Rom. 8. 9, 10. Because Christ and his Spirit, are never sundred. And seeing all sorts and sects of Men, professing Christianity, may pretend to have the spirit of Christ, as well as that they have Christ himself ; therefore this must be our task to enquire what kind of Spirit the Spirit of Christ is.

Quest.

Triall of our Union with Christ.

Amidst the manifold evidences of Christs Spirit in any Soul, I shall onely pitch upon these two. First, it is a Spirit of holy Sympathie and fellow-feeling ; Secondly, of Conformity and likenesse unto Christ.

Ans.

First, if Christ be in thee, and thou in him, there will arise a spirituall Sympathie and fellow-feeling in thy heart, thou wilt be tenderly affected with the honour of Christ, and the prosperity of his Gospell, Church and Kingdome, in all the world : if the same Soul were in my child, that is in me, then what I love, he would love, when I rejoyced, or grieved, so would he : So in the body, if the head ake, all the body is ill at ease ; if one member suffer, all the members suffer with it ; if one member be honoured, all the members rejoyce with it ; And why so ? It is by reason of one Soule that is in all those Members : So is it in the body of Christ, his friends and foes are mine : that which Christ loves, I love ; that which Christ hates, I hate ; that which grieves him, grieveth me.

1. Sympathy.

1 Cor. 12. 26.

Christ hath a fellow feeling : First, of our sufferings : *Saul, Saul, why persecutest thou me ?* Christ himself was out

A&S 9. 4, 5.

of



of his reach, but Christ takes the injuries done to his Members, as done to himself. *Ver. 5. I am Jesus, whom thou persecutest. He that toucheth you, toucheth the apple of mine eye.*

Zach. 2.8.

Secondly, of our Infirmities and Temptations, *For that he himselfe was made like unto his Brethren, and was tempted, he knoweth how to succour them that are tempted.*

Heb. 2.18.

Thirdly, So Christ taketh the good done to us, as done to himself. *Mat. 25.40. Inasmuch as ye have done it unto one of the least of these my Brethren, ye have done it unto me.* In like manner is the sound Christian touched and affected with honour and dishonour, that befalls Christ, he can say with truth of heart, *The reproaches of them that reproached thee, are fallen upon me.* The reproaches that befall Religion through the miscarriages of its professors, are a grief to a godly man: so the godly, in the Prophet *Zephaniah's* time, which laid to heart, the calamities of the Church, and the corruptions thereof, are singled out as the speciall objects of Gods favour, *Zeph. 3.18. I will gather them that be sorrowfull for the solempne Assembly, who are of thee, to whom the reproach of it was a burden.* The solempne Assemblies, the Sabbaths, the publique Worship and Ordinances of God, These are things most precious to the godly, highly prized and joyed in, and the want of them was their sorrow and lamentation, and the rather because their enemies, in their exile, did mock at their Sabbaths, and twit them with their Religion. This reproach done to Religion, is a burden to the true Child, and Member of the Church: So in these our daies, the Name and Religion of Christ is greatly dishonoured, through the miscarriages of many professors: Christ may justly complain of our people, that call themselves the godly party, as once *Jacob* did of his two Sons, *Simeon* and *Levi*, who treacherously, and contrary to their covenant, slew the *Shechemites*: *Gen. 34.30. You have troubled me, to make me stink among the inhabitants of the Land, as if he should say, you have disgraced me and my Religion, and the God whom we serve; the very Canaanites must needs abhor both us and our Religion.* Now they that have in them any spark of the spirit of Christ, cannot chuse but be troubled, when Christ, whom they love, is so disho-

Lam. 1.7.

Psal. 42.3.

Gen. 34.16, 25.

dishonoured, and evill spoken of. *Many walk* (sayes *Paul*) *Phil. 3. 18.*  
*of whom I tell you, even weeping, that they are enemies of the*  
*Crosse of Christ*; Any wrong done to Christ, any disgrace  
 that reflects upon his name, doth wound the heart of a true  
 Christian.

But on the other side, when Christs Name, Gospel and King-  
 dom is magnified, it is the joy & rejoycing of the heart of any  
 one that has the spirit of Christ in him, yea, it is more deare  
 and precious to him than his own credit or profit. When  
 some preached Christ at *Philippi*, out of a design to adde af- *Phil. 1. 18.*  
 fliction to *Paul's* bonds: however it went with *Paul*, so  
*Christ were preached, he rejoyced.* *Paul* was a man variously  
 reported and censured. But (saith he) whether ye count me  
 mad or sober, it is not much materiall, I will not shape my  
 Doctrine to please Men or Times, because the love of Christ  
 is dearer to me than my selfe, *if we be besides our selves, it is* *2 Cor. 5. 13.*  
*to God* (that is) I doe not care for being held a mad man for  
 Gods service; and he gives a reason, *ver. 14.* because the in-  
 finite love of Christ, who died for us, doth interchangeably  
 bind us to consecrate unto him our honour and credit, yea,  
 our whole life, which we hold by his benefit.

It was an excellent speech of *Joshua*, in his prayer, when the  
 people fled before the men of *Ai*: *The Canaanites* (saith he) *and*  
*all the Inhabitants of the Land, shall hear of it, and shall environ*  
*us round, and cut off our name from the Earth.* This might  
 justly be for a lamentation: yet there was something that did  
 stick neerer to his heart than their own name, and that was  
 the glory of God, for so he addeth, *And what wilt thou doe* *Numb. 14. 15.*  
*unto thy great Name?* As if he should say, provide for the *Rom. 9. 3.*  
 glory of thy great name, whatever become of us, and though *Josh. 7. 9.*  
 our name be cut off.

The second triall, whether Christ be in us, is taken from *2. Conformi-*  
 our conformity, and likenesse unto Jesus Christ: for as we *ty unto Christ.*  
 have born the Image of the first *Adam*, in Sin and Shame, so  
 we must bear the Image of Christ, the second *Adam*, in Holy-  
 nesse and Power: if Christ be in you, he will soon transform  
 you into his own likenesse; for he is a quickning Spirit, he  
 mortifies lusts, and quickens to newnesse of life: So saith the  
 T  
 Apostle,



Rom. 8. 13. 10. *Apostle, If Christ be in you, the Body is dead, because of Sin, but the Spirit is life, because of Righteousnesse; as if he should say, The presence of Christs Spirit in us is manifested by our Mortification of the old Man, and Renovation, or Vivification of the new Man: the Body is subject unto Death, by reason of the remainders of Sin, but our spirituall part is alive, and hath in it the seeds of eternall life, by reason of righteousness wherewith it is indued. By vertue of which Spirit dwelling in us, our mortall bodies also shall be quickned, and raised to glory. So (Gal 5. 24. 25.) he saith, They that are Christs, have crucified the flesh with the affections and lusts; Christ dwells not in a heart where lusts beare sway, Christ destroyeth in us the works of the Devil; the Spirit of Christ is operative, like fire, it is not idle, but effectually, and its first operation is to subdue its contrary, and to transforme the soule into his own liknesse: Christ is a living Head, a spirituall Head, an holy Head; we may not think, that we can be dead Members of that living Head, nor unholy Members of an holy Head: If we say we have fellowship with him, and walk in darknesse, we lie, and do not the truth, for if we have fellowship with him, we must walk in the light, as he is in the light. No man counteth that a member of his Body which is not quickned by his Soule; and no man counts that a true member of his Body, which does not grow like the parts of a mans body in humane shape; if his foot be like the foot of a Beast, or his hands like the claw of a Bird, we count it a monstrous Birth: Christ is not severed from his Spirit, nor his Spirit from the operations of his Spirit; therefore it is said, if we live in the Spirit, let us walk in the Spirit. This is the triall of Christ in us.*

Verse 11.

1 John 1. 6.

Verse 7.

Gal. 5. 26.

*Applicat.*  
Tit. 3. 3.

Ephes. 2. 1, 2

*You were sometimes darknesse, are ye so still? You were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another, and are ye so still? You were by nature dead in sins and Trespases; without knowledge, without Faith, walking according to the course of the world, in excesse of Wine, Rioting, and Drunkennesse, Lasciviousnesse, &c. And is it so still? If yea, then Christ is not in you, nor you in him.*  
Confi-

Consider, thou that pretendest union with Christ, What hast thou gotten by all thy Communion with him? All Communion with the creature is of an alterative Power, if we be cold, by Communion with the fire we get heat: If we be hungry, or Thirsty, and Faint, by Communion with the creatures of Bread, and Drinke, and Food, we are filled, and cheared, and revived, as *Jonathan* with tasting of hony. If we be sick, by taking of Physick we are eased, &c. And shall not our Communion with Christ, the Lord of life be much more powerfull to quicken and change our dead hearts to spiritualize our sinfull affections, to Alter our vaine conversations? if you thinke otherwise, you doe Ascribe more Efficacy to the Creature than to the Creator.

Againe, consider the Apostles Rule, 1 *Joh.* 2.6. *He that saith, he abideth in him, ought himselfe also to walke even as Christ walked.* In the 10 of *Ezek.* There is shewen to the Prophet, a vision of *Wheels* and *Cherubims* ver. 16.17. *when the Cherubims went, the wheels went by them, when they stood, these stood, and when they were lifted up, these lift up themselves also, for the Spirit of the living Creature was in the wheels.* This may resemble and serve to illustrate our present point, a Christian walkes, as *Christ* walked, which way *Christ* moves, they move, which way *Christ* leads, they follow: and why? Because the spirit of *Christ* is in them.

In outward  
Conve. sion.  
*Ezek.* 10.17.

Now observe how Christ walked, Take him in his Fathers family, he is obedient to his Parents. Take him in his owne Family, he Instructs them, and Prayes with them. Take him in the Common-wealth, he is subject to Authority; He payes Tribute, he renders unto *Cesar* the things that be *Cesars*. Take him in the Church, he is a constant Hearer, he goes to the Synagogues every Sabbath day; he is a carefull observer of all Gods Ordinances, from the first to the last; though the Ministers were corrupt in their office. Take him in his calling; it is his *meat* and his *drink* to be doing his Fathers Will; *He seekes not his own glory, but the glory of him that sent him.* Consider him in his carriage towards others, he is lowly and meek in company, he is still doing some good. Consider him in his Sufferings, he is patient under them, not rendring evil



for evil, nor reviling for reviling. Thus Christ walked : Now how walkest thou ? after this Pattern, or contrary thereunto ?

2 Tim 3.2. Take thee in the Family, thou art *disobedient to Parents, unthankfull, unholy, without naturall affection*, and yet wilt thou say, Christ is in me, and I in him ? In the Common-wealth thou *resistest the Power* that is established, thou rebellest, and risest up against thy Christian Governour, thou *despiseest Dominion, and speakest evil of Dignities*; thou dost *take away from Cæsar the things that are Cæsars*, even those things which are so peculiarly his, as that they can be no bodies else, (namely) his Life and his Crown : And yet is Christ in thee ? Is this the Spirit of Christ ? In the Church thou art a *Separatist*, thou art one that *causest Divisions*, and despiseest Ordinances, a Church-forsaker, &c. And yet is Christ one with thee ? In thy undertakings thou art a *Self-seeker*, 2 Tim. 3.2. Thou seekest thy own glory, thy own ends, interests, and advantages, let the Publique sink or swim, and yet is Christ in thee ? Instead of being meek and lowly in spirit, thou art proud, fierce, a false accuser, thou wilt revenge all injuries; if reviled, thou wilt revile again, thou wilt give as good as he brings ; And yet is Christ in thee ? In *Christs lips was found no guile* ; in thy lips is found nothing but guile, falsifying of Vowes, Oaths, Protestations, Declarations; Deceit and Guile go not out of our streets ; the *words* of thy *mouth* are *softer than Oyle*, and yet be they very *swords*, the *poysen of Asps* is under thy *lips*. And art thou a Christian, one with Christ, and Christ with thee ? Art thou like unto Christ ?

1 Tim 1.19. Jude v. 19. Rom. 16.17. 3 Pet. 2.22. Psal. 55.21.

Were it not a blasphemous contradiction to imagine a drunken Christ ? a perjured Christ ? a rebellious Christ ? a King-killing Christ ? a Minister-hating Christ, an oppressing, covetous Christ ? a lying, false, accusing Christ ? a railing Christ ? an adulterous Christ ? a sacrilegious Christ ? &c. Thou art such an one ; and yet for all this, wilt boast, and say, I am in Christ, and Christ in me. O thou false heart, and deluded soule ! Are these the wayes of Christ ? Do they favour of Christs Spirit ? If he that abideth in Christ, must walk as Christ walked, then I am sure thou abidest not in him ; the works that thou doest, do favour of another spirit, even  
the

*the Prince of the Aire, the Spirit that worketh in the Children of Disobedience.* Where Christ is he ruleth, if Christ be in thee, he *liveth in thee*; he is the lively root of spirituall and gracious Actings; he begts in thee a new Soule, new principles of Life and Obedience, he transforms thee to his owne likeness, *If you abide in me, & I in you, you will bring forth much fruit.* But this apparent unconformity, and unlikenesse unto Christ, plainly shews that thou hast no reall Union or Communion with him; if Christ be not fashioned in you, you are none of his: Every thing acts as it lives, according to the principle of life that is in it; if Christ were in you, you would live like a Christian.

Rom 8 14.  
Gal. 2 20.

Iohn 15.5.

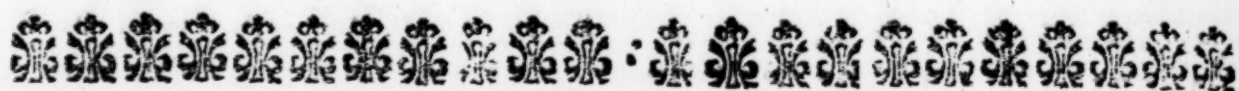
Now consider, What life live you? Whom do you resemble, Christ, or Sathan? Which way move you? What be your Aims? your Delights? your Speeches? your Conversations? How well do you resemble Christ in them all? I put it to the judgement of your own consciences, whether they that be dead in Sin, senselesse, fearlesse, over-shoes, over-boots, bold, active in wayes that be contrary to Christ, whether Christ and they be one? Doeſt think in thy conscience, that such persons are one with Christ, who are so unlike him? *As many as are led by the Spirit, are the Sons of God; but if ye live after the Flesh, ye shall die.*

Rom. 8. 13, 14.

How to maintain this Union with Christ, here two things are usefull. First, renewed Repentance, whereby the conscience is kept pure, and undefiled: The Metaphor of *quenching the Spirit* doth shew, that all uncleannesse in the heart is like water cast on the fire, which damps it, and puts it out: so doth the unclean Spirit grieve and quench the joy, the vigour, the heat of the spirit of Christ in us: therefore cleanse thy heart of thy daily pollutions; Let not Christ and the unclean Spirit lodge together. Secondly, Ply all meanes by which the passage between God and thy Soule, may be kept open: Heare thou Gods voice every day, and let him heare thine every day; Be not a stranger to him: As in the body obstructions hinder the health of it; so it is in soule-businesse: The passage between God and us must be kept open and cleare.

4. Use.





## CAP. V.

Errors a-  
gainst the } Deity  
                  } and  
                  } Divine worship } of the Holy Ghost.

*Lond. Test.*  
*pag. 7.*

THE Errors there cited are these three. “First, That the  
“Holy Ghost is onely a ministring Spirit, so that as  
“there is one principall Spirit among the evill Angels, known  
“in Scripture by the name of *Sathan*, even so there is one  
“principall Spirit among the good Angels, called by the  
“name of the *Advocate*, or, the *Holy Spirit*.

“Secondly, That the Holy Ghost is no more omnipresent  
“than the Devil; the Holy Ghost is no otherwise omnipre-  
“sent in the hearts of the faithfull, than *Sathan* the unclean  
“spirit is in the hearts of the wicked.

“Thirdly, That the worshipping of the Holy Spirit of God,  
“is such a Plant as God never set in his Word.

These Errors, as also the former about the Trinity and the  
Deity of Christ, are but the shamefull spewings and foamings  
out of that diabolical Spirit, which long since reigned in the  
old *Arrians*, and at this day in our *Socinians*.

*Seet. 1.*  
*Doctr.*

Against all these Errors, I shall content my self to lay down,  
as an undoubted truth, this one Conclusion (namely) That  
the Holy Ghost is a Person in the Deity, distinct from the Fa-  
ther and the Son together with the Father and the Son, to be  
worshipped and glorified.

This one conclusion takes in all the forementioned Errors;  
for if he be a Person in the Deity, then he is not a Creature,  
then he is not meerey the gift, or energy of God; then he is  
every where otherwise than any created Angel is, and then he  
must be worshipped as God.

Now

Now beause this truth is sufficiently evicted already in the *Cap. 2. §. 2. 3* Doctrine of the Trinity (for those Scriptures which prove a Trinity of Persons, do prove the Person-ship of the Holy Ghost) therefore I shall content my self with some few proofes peculiar to the point in hand. I shall reduce my Arguments to these four heads.

First, The Holy Ghost is expressly in Scripture called God, *Proofes.*  
*Acts 5. 3. 4. 9. Peter reproving Ananias for lying to the Ho-*  
*ly Ghost, saith, Thou hast not lyed unto Men but unto God;*  
*therefore the Holy Ghost is God. Paul proves that our*  
*bodies are the Temples of the living God, 2 Cor. 6. 16. because*  
*of the Holy Ghost which dwelleth in us. 1 Cor. 6. 19. Know ye*  
*not that your Body is the Temple of the Holy Ghost which is in*  
*you? He that in one place is called the Holy Ghost, in the other*  
*place is called the Living God. So again, compare Isa. 6. 8, 9.*  
*with Acts 28. 25, 26. In Isaiah it is said, I heard the voice of*  
*the Lord, him that sate on the Throne (ver. 1.) saying, Whom*  
*shall I send? Then said I, Here am I, send me. And he (that*  
*is, the Lord) said, Goe and tell this People. Hear ye indeed. &c.*  
 This place is expressly applied by S. Paul, and expounded of  
 the Holy Ghost. *Acts 8. 25, 26. They departed after that Paul*  
*had spoken one word, well spake the Holy Ghost by Isaiah the Pro-*  
*phet unto our Fathers, saying, Go unto this people, and say, Hea-*  
*ring ye shall heare, and not understand, &c. The Lord that sent*  
*Isaiah in that errand, is in the Acts called the Holy Ghost;*  
 therefore the Holy Ghost is God.

The second Reason is taken from the works, which are *2. Reason.*  
 ascribed to the Holy Ghost, which cannot be done by any  
 creature, much lesse by a Quality or Gift: None but a God  
 can do them: Such works are these.

First, Works of Creation; Job saith, *The Spirit of God hath*  
*made me, and the breath of the Almighty hath given me life,*  
*Job 33. 4. The framing of the Body of Christ of the Seed of*  
*the Virgin, was the work of a God; it was a Creation above*  
*the power of Nature, or of any Creature. Jerem. 31. 22.*  
*I create a new thing in the Earth, a Woman shall compasse a*  
*Man. This new great work was done by the Holy Ghost.*  
*Mat. 1. 20. Feare not to take unto thee Mary, thy Wife, for that*  
*which*



Luke 1.35.

which is conceived in her, is of the Holy Ghost: The Holy Ghost was the Author of that miraculous conception, it was by the power of the Holy Ghost; ver. 18. *She was found with child of the Holy Ghost.*

2.

The second work is our *Regeneration*, which is ascribed to the Holy Ghost. 1 Pet. 1.2. *Elect according to the fore-knowledge of God the Father, through sanctification of the Spirit, and sprinkling of the Blood of Jesus Christ:* Here ye have the concurrence of all Three Persons in the salvation of man, the Father electing us, the Holy Ghost sanctifying us, Jesus Christ shedding his Blood for us: So our Saviour (John 3.3,5.) ascribes our new Birth unto the Holy Ghost, *Except a man be born again from above, (that is, of the Spirit, which is from above) he cannot enter into the Kingdom of God.*

3.

1 Cor. 12 3. 11.

A third work is the bestowing of spirituall Gifts and Graces. *There are diversities of Gifts, of Ministeries, and of Operations; but it is the same God, the same Spirit, which worketh all in all:* There were poured forth on the Church gifts of Knowledge, of Tongues, of working Miracles, there be severall energies put forth, but all these worke that one, and the self-same Spirit. The Gifts are many, the Spirit one; therefore the Spirit is not the Gifts; for then the Spirit also should be many, and not one, or else the Gifts should be but one, and not many. In this place the Gifts and the Giver are severall things, really distinguished: so Gal. 5. 22. *The fruit of the Spirit is Love, Joy, Peace, &c.* The Spirit, and the graces of the Spirit are severall things; the Works and the Worker are not the same thing.

4.

Fourthly, There are divers other works ascribed to the Holy Ghost, which are the proper actions of a Person, which is God, which cannot be understood *de virtute soli patri propria*, and therefore they do clearly manifest, *Spiritus Sanctum non esse nudam virtutem Patris* (such as was in the Apostles, when they did their Miracles, they did them by the finger of God, by the power of Gods Spirit) but a Person in the godhead, distinct from the Father: such are sending of Apostles to the work of the Ministry. Acts 13. 2. *And as they ministered unto the Lord, and fasted, the Holy Ghost said, Separate*

me

me Barnabas and Saul for the work whereunto I have called them: Observe in that place a double sending, one ministeriall by the Prophets and Teachers, that were at Antioch: ver. 3. They fasted and prayed, and layed their hands on them, and sent them away. The other authoritative, and by expresse command; v. 4. So they being sent forth by the Holy Ghost, departed unto Seleucia, &c.

Fifthly, The Holy Ghost inspiring and speaking in the Prophets, and revealing things to come. S. Peter ascribes the inditing of Scripture to the Holy Ghost: 2 Pet. 1. 20. Holy men of God spake as they were moved by the Holy Ghost: yea, the Holy Ghost is said to speak by them, Acts 1. 16. This Scripture must needs be fulfilled which the Holy Ghost spake by the mouth of David concerning Judas, &c. To speak, to indite, and enable the Prophets to speak of things to come, are actions agreeing to none, but to a Person, where the gift of Prophecie bestowed, is evidently distinguished from the Donor, ver. 8. There Christ saith to the Apostles, Ye shall receive power after that the Holy Ghost is come upon you, so that the Holy Ghost is the Person that endued them with that power, the thing received was power of Apostleship, the Giver of that Power is the Holy Ghost.

Sixthly, Of this nature is the appearing of the Holy Ghost in a bodily shape. Luke 3. 22. The Holy Ghost descended in a bodily shape, like a Dove, upon Christ at his Baptisme, and is brought in as a third Person, witnessing unto Christs Baptism, and his Inauguration into his office. Now how can an accident take to its self a bodily shape, seeing it hath no subsistence of its own?

Now to gather up this second Argument, I demand, The holy Ghost, Is he a Creator, or a Creature? If a Creator, then he is God; If a Creature, then he cannot do these works; He could not create the body of Christ, he could not regenerate us, nor be the Bestower of those spirituall Gifts and Ministries, &c. These and the like operations are ascribed to the holy Ghost properly, as the Author, and efficient cause, not figuratively, as when it is said, The blood of Abel crieth, &c. yea, as the principall cause, not as a quality, or instrument, distinct



distinct from God, by which God doth work; because in God such instrumental causes have no place, who worketh all things *per immediationem suppositi* by himself.

Eph. 3. 7. 20.  
2. Pet. 1. 3.

It is true indeed, that the word (*Spirit* and *Holy Ghost*) doth sometimes signifie the Gifts, the power and graces of the Holy Ghost; as when it is said, that *the Holy Ghost was given by the laying on of the Apostles hands*, Acts 8. 17. and that *they had not heard whether there were any Holy Ghost*, Acts 19. 2. that is, they had not heard of that visible miraculous manifestation of the Holy Ghost. *Ephes. 5. 18. Be not drunk with Wine, but be ye filled with the Spirit, &c.* But is this all that is spoken of the Holy Ghost? Is the Holy Ghost nothing else but these gifts and graces? Or is it possible that the fore-mentioned operations and works of Creation, Regeneration, donation of Gifts, sending of Apostles, speaking by their Mouths, and appearing in a bodily shape, can be ascribed to any other than to a divine Person?

Hooker, p. 293.

Stegm p. 101.

Racco. Cat. p.  
167.

The *Arrians* were of opinion, that besides Gods own eternal Wisdom, there is a Wisdom which God created before all things, to the end that he might thereby create all things else; and that this created Wisdom, was the Word that took Flesh; so making Christ but a Creature. The same Blasphemy do the *Socinians* breath out against Gods most holy Spirit, denying him to be a Person in the Deity, and affirming that the Holy Ghost is but *virtus quaedam Dei, realiter ab ipso distincta, per quam ipse ea, qua ad salutis nostre negotium pertinent, operetur*: that is, the Holy Ghost (say they) is nothing but a certain kind of vertue, power, or influence, which God doth put forth in producing this or that effect for the good of the Church: As power to heale is the vertue of some Herbs: the vertue or efficacy of Fire is to heat the Water. So here the Heretick calls the Holy Ghost a created ministring Spirit among the good Angels.

Self. 2.  
Quest.  
Answ.

To clear this matter, let the question be this, *An Spiritus Sanctus sit nuda virtus Dei Patris.*

This I deny, and prove the contrary from three places of Scripture; the first is Christs words, *John 16. 13, 14.* describing the Holy Ghost in this manner: *He shall not speak of him-*

himselfe. *He shall glorifieme, for he shall receive of mine, and shall shew it unto you.* Now this cannot possibly be understood of God the Father, nor of the vertue of the Father, because the Father doth not receive from the Son, neither doth the Father speak from the Son, but of himself, because the Son is of the Father, and the Father is not of the Son; therefore we finde in Scripture that the Father sendeth the Son, but never that the Son sendeth the Father: In like manner, because the Holy Ghost proceedeth from the Father and the Son, we finde that both the Father and the Son do send the Holy Ghost, and act by him, but never that the Holy Ghost doth send or act by either the Father or the Son: *All things that the Father hath are mine* (saith Christ, *ver. 15.*) that is, the Son receiveth from him, as coming from him: and so whatsoever the Holy Ghost hath, he hath it not of himself, *ver. 13.* but from the Son, *He shall receive of mine, and shew it unto you, ver. 14.* he being a Person proceeding as well from the Son, as from the Father. Hence it is evident, that the Holy Ghost being sent by Christ, and receiving of Christ, and speaking from Christ (*He shall receive of mine, and shew it unto you*) is in order of subsisting, and working after the Son, and therefore not a quality or vertue of the Father, who giveth to, and speaketh by the Son, not the Son by the Father, as hath been said.

Usher sum.p.  
85.

The second is that 1 John 5.7. *There are three that beare Record in Heaven* to us men on earth, That Jesus is the *Messias*, that Jesus is the Son of God, *ver. 5, 9.* by glorious effects proper to each of them, the Father (by voice) the Son, who is the eternall word of the Father (by his doctrine and works, which the Father gave him to finish, he brought life and immortality to light by the Gospell) and the holy Ghost (by the wonderfull effusion of miraculous Gifts, outwardly testifying, and by inward witness sealing to our hearts the truth of the Gospell) he sheweth of what great weight the heavenly *Testimony* is, that the *Father hath given of the Son* (*ver. 9.*) unto whom agreeth both the Son himselfe, and the holy Ghost, who is *Truth* it selfe, and cannot beare false witness of Christ, *ver. 6.* Hence it is evident, that there be three distinct

Mat. 3. 17.  
Joh. 5. 36, 37.  
Acts 2. 22.  
2 Tim 1. 10.  
Acts 1. 5. with  
Acts 24 33.



John 5.37.  
John 8.42.

distinct Witnesses in heaven; The Father testifies of Christ, that he is his Son; the Son testifies of himselfe, that he came forth from the Father, and the Holy Ghost beares witnesse to them both, and confirms both their Testimonies. Now apply this to our present purpose; if the holy Ghost be but the vertue of the Father, his Testimony is twice repeated; and there would not be three, but onely two Witnesses in Heaven, The Father, the Son, and the vertue of the Father again, if the Holy Ghost be but the vertue of the Father.

Prid. fascic.  
p. 87.

The third place is *John 15.26. When the Comforter is come, whom I will send unto you, even the spirit of Truth, which proceedeth from the Father, he shall testify of me.* Note first, that this is another Comforter distinct from the Father and the Son. 2ly. that he doth proceed from the Father; How does the holy Spirit proceed from the Father, either as a Creator, or as a Creature? as a thing finite, or infinite? (For it is a very dream to imagine an energie, or vertue, which is neither Creator, nor a Creature) if as Creator, and infinite, then he is God; if as a Creature, then he could not be at once in the hearts of all Believers in the world, neither could he be worshipped, as by the Scripture he ought to be, as you shall see by and by.

Quest.

*But the Holy Ghost is called the power of the Highest, Luke 1.35.*

Ans.  
Two-fold Vertue of God.

Psal. 33. 6.

Admit that; but withall we say, that he is *Virtus Dei essentialis, non accidentalis*; he is so *virtus Dei*, that he is also *virtus Deus*, the power of God, the power which is the Lord, from whom, as from the Lord, the Apostles received the vertue of the Holy Ghost (*Act. 1.8.*) for the work of their Ministry, from that essentiall Vertue, which is God the Holy Ghost, who proceedeth from the Father, not as the Creatures do, that were made by Gods bare word of command, nor as an Accident may come from a Subject, nor as one finite Substance may be produced by another: But the proceeding of the Holy Ghost from the Father is in a spirituall manner, by communication of the same Essence, who is therefore himself of infinite Power and Vertue. *Isa. 11.2,4.*  
The

*The Spirit of the Lord shall rest upon him (that is, upon the stem of Jesse) the Spirit of Wisdome and Understanding, the Spirit of Counsel and Might, and with the breath of his lips he shall slay the wicked:* This glorious proceeding of the Holy Ghost from the Father, is more than the pouring forth of a Gift; and it is mentioned by our Saviour in that place, as a means to assure his Apostles, that he is indeed *the Comforter*, able to support them against the hatred of the World, because he doth proceed from the Father.

2 Cor. 6. 6, 7.

John 15. 26.

I shall conclude this point with a reason demonstrating that the Holy Ghost is not *nuda virtus Dei Patris*, and the reason is taken from the personall Inhabitation of the Holy Ghost in the Regenerate; the Holy Ghost dwels in the Godly, as in his Temple, and that in-dwelling is not onely of the Gifts, but also of the person of the Holy Ghost; and therefore the Holy Ghost is more than the Gifts or Efficacy of God: when I speak of a personall in-dwelling of the Holy Ghost in the Regenerate, you must not conceive that thereby he doth make us one Person with himself, or that he doth communicate unto us any personall or divine Propriety of his own (for that is incommunicable) but that the Holy Ghost, who, as God is every where, is present in the Elect with his own gifts in an admirable manner to enlighten, and strengthen, to establish and quicken, to govern and lead them, to seale and witnesse with them their spirituall state and condition: This is evident by these Scriptures: *Rom. 5. 5. The love of God is shed abroad in our hearts by the Holy Ghost, which is given to us:* The sense of Gods love, like a precious Oyntment, is shed abroad in our hearts, causing us to feele that we are beloved of God. And this is done by the Holy Ghost, which is given unto us: The Holy Ghost is not that Love, but he is given unto us to make us taste how gracious the Lord is. So *Job. 14. 16, 17.* that promised Comforter, which proceedeth from the Father, is the Holy Ghost himself; and of him Christ sayes, *That he shall abide with you, for he dwelleth with you, and shall be in you.*

2. Whether the holy Ghost dwell in us by his gifts onely?

Lastly, by the Testimony of Paul; 2 Tim. 1. 14. *That good thing (saith he) which was committed to thee, keep, by the Holy*



1 Tim 6, 10.

*Ghost, which dwelleth in us* : That good thing is fitly understood the precious Treasure of sound and wholsom Doctrine, which is committed to thy trust, to be preserved and transmitted to others ; and withall, the Talent of those Gifts and Graces, wherewith *Timothy* was furnished for discharge of his office ; which Trust, though it be hard to keep, considering what oppositions of Science it meets withall, yet the Holy Spirit is mighty, enduing us with power to keep it ; the Holy Ghosts that keepeth the good gifts of Grace in us, and enableth us to performe the Trust committed unto us, is not the gifts, but the Person of the Holy Ghost distinct from them, and this Holy Ghost is said to dwell in us for that purpose. Having thus dispelled that thick Mist wherewith the *Socinians* strive to obscure the cleare truth of God, I shall more briefly dispatch my other reasons, which prove the Deity of the Holy Ghost.

3. Reasf.

1 Cor. 1. 13.

My third Argument is taken from that honour and worship which is given to him in Scripture. Mat. 28. 19. *Baptize them in the name of the Father, of the Son, and of the Holy Ghost.* Baptism is a part of Divine worship. To be baptized into one's Name doth signifie that we are consecrated to his worship and service, to put our trust in him for salvation, and remission of sins : Now we are not baptised into the name of a Gift ; it must be a Person, and that Person must be God too ; for it is a sin to be baptized into the name of *Paul*, or any other Creature, which cannot forgive sins, neither ought to be worshipped : And seeing the Holy Ghost is joyned with the Father, and the Son in this divine Honour and Worship, therefore also in the fellowship of the Godhead. Were it not a grosse injury to the Text to read the words thus, *Baptize them in the name of the Father, of the Son, and of the Vertue of the Father* ? For the Father being named, the Efficacy, or Vertue of the Father is included, and it were altogether vain to repeat one Person twice in three words.

Secondly, Again the Apostle prayes to the Holy Ghost, and blesseth the Church in the name of the Holy Ghost, 2 Cor. 13. 13. *The Grace of our Lord Jesus Christ, and the Love*

*Love of God, and the Communion of the Holy Ghost be with you all* : Here the Holy Ghost is invoked for a blessing in like sort, as the Father and the Son are, therefore he is God with them : *Paul* prays to all three, and acknowledgeth a Power in them all, to blesse the *Corinthians* unto eternity. By communication of the Holy Ghost, we come to be partakers of the grace of Christ, and the love of the Father : and if we have the love of God, and the merits of the Son made ours by the comfortable presence and operation of the Holy Ghost, then we are a blessed people indeed : The Father loves us, and gave us his Son, the Son redeems and justifies us freely by his grace ; the Holy Ghost communicates and seal-eth to us both the love of the Father, & the merit of his Son.

In these three things the Salvation of mankind doth consist, which are all comprehended in this Apostolicall Benediction : Look from whom Grace is wished, and in whose name the Church is blessed, the same is God. Revel. 1. 4, 5.

Thirdly, An Oath is a part of Divine worship, and the Apostle (*Rom. 9. 1* ) doth attest the Holy Ghost as a witnesse of the truth of this his Oath or Asseveration, *I say the truth in Christ, my Conscience also bearing me witness in the Holy Ghost*. The Church of God in all ages hath worshipped the Holy Ghost ; in our Creed we professe our Faith in him, and in that Doxologie, worthy to be retained in the Churches, *Glory be to the Father, and to the Son, and to the Holy Ghost, world without end*; and all that be not Hereticks will say *Amen*.

My fourth Reason is taken from certain divine Properties, which are ascribed to the Holy Ghost : As

4. Reas.

First, That he is *immensus & ubique*, in all places at once. *Psal. 139. 7. Whither shall I go from thy Spirit, or whither shall I flee from thy Presence ? Rom. 8. 9. If any man have not the Spirit of Christ, he is none of his*; therefore he is infinite, and in ten thousand places at once; every Creature is circumscribed by its Nature, but the Holy Ghost hath a Nature not circumscribed, therefore he is not a Creature, but a God.

Secondly, The Holy Ghost is *omniscient*, and knoweth all things,



Acts 1. 24.  
Acts 5. 2, 3.  
Rom. 8. 16.  
1 Cor. 2. 10.

things, even the secrets of hearts, else he could not *beare witnessse with our spirits, that we are the Children of God*; else he could not *beare witnessse with Paul's Conscience*, of the truth of his *inward affection* to the *Jews*. Rom. 9. 7. Else he could not *reveale and search all things*, yea, *the deep things of God*. Else he could not *lead the Apostles into all truth*, John 16. 13.

Thirdly, He is *omnipotent*; else he could not enable the Apostles to work miracles. The Gospel was spread through *mighty signes and wonders by the power of the spirit of God*, Rom. 15. 19.

5. Reason.

My fifth is taken from the punishment of those that sin against the Holy Ghost. Mat. 12. 31, 32. *But the Blasphemy against the Holy Ghost shall not be forgiven: We sin against men, but our sinning against men does not involve us in damnation. All sin is first, and properly, committed onely against God; and because there is a sin against the Holy Ghost, and that sin is unpardonable, therefore the Holy Ghost is God. Thus much in vindication of this fundamentall Truth from the Blasphemies above named.*

### SECT. III.

#### *Of Sin against the Holy Ghost.*

**I**N my last Reason is declared the Deity of the Holy Ghost, by the fearfull Vengeance that is executed on them that commit the sin against the Holy Ghost.

Quest.

Let us briefly enquire, *What that sin against the Holy Ghost is, which is unpardonable, and must not be prayed for?*

Ans.

We shall best find out the nature of this Sin, by comparing 3 places of Scripture together; the first is that of Mar. 3. 29, 30. *He that shall blaspheme against the Holy Ghost, hath n ver forgiveness, but is in danger of eternall damnation, because they said he hath an unclean spirit.* Βλασφημεῖν πρὸς τὸ βλάπτεν τὴν φήμην, à ledenda fama, & existimatione alicujus, and so to blaspheme the Holy Ghost, is to cast reproaches on him.

Rom. 3. 8.

Secondly,

Secondly, Note the reason why these Scribes are said at this time to blaspheme; It was because they did ascribe that miracle unto *Belzebub*, which was indeed done by the power of the *Holy Ghost*, ver. 28. by the finger of God: So is the reason here expressed, ver. 30. *because they said, he hath an unclean spirit*: And Mat. 12. 32. *because they spake that word against the Holy Ghost*. These Scribes and Pharisees did of malice oppose Christ, and misconstrue his works, casting that reproach upon him, lest the people should acknowledge him to be the true *Messiah*, as appears by the reasons which Christ useth to convince them of their senseless false accusation: Christs manner of casting out Devils, was with such heavenly majesty and authority, as that his enemies knew it was *by the spirit of God* (for here our Lord taketh that for granted) saying, *If I cast out Devils by the spirit of God, then is the Kingdome of God come unto you*; and therefore you are malicious opposers of the Kingdome God in my person: So then our Saviours speaking here of the sin against the Holy Ghost, by occasion of their malicious attributing that to Sathan, which they could not but know was the finger of God, doth give us to understand, that this Sin is a wilfull and malicious rejecting and opposing of Jesus Christ, and of the way of salvation by him, after that the Holy Ghost hath enlightened and convicted the party of the salvation offered to the world by Christ: or it is a malicious opposing the truth of the Gospel, made knowne to us by the Holy Ghost.

Mat. 12. 22.

Mat. 12. 28.

Dirk on on  
Mat. 12. 31.

A learned Man correcting the common opinion of Divines touching this point, doth think that this is it, which is called *The Sin against the Holy Ghost*; when men will not be convinced by miracles, that *Jesus is the Christ*.

Bxt. Rest. part,  
2. S. 5.

Against which definition, I oppose three things:

First, That Miracles are not a sole sufficient conviction to beget Faith. The Jews require a sign, and they saw enough, and yet believed not. John 12. 37. *For though Christ had done so many miracles before them, yet they believed not on him*. The proper end of Miracles was to bring the minds of men to the marking of the Doctrine, that accompanied them, that

1 Cor. 1. 22.



John 6. 2, 26.

Mat. 11.

by marking it, the efficacy thereof might lay hold on them, and convert them, which it did in very many; but when God withheld this efficacy, that it inclined not the minde, then the men believed not, though they saw the Miracles: We read, that when *John* heard in Prison the works of Christ, he sent two of his Disciples, and said, *Art thou he, that should come? or doe we look for another?* Jesus answered and said, *Goe and shew John againe those things which you heare and see, The Blinde receive their sight, and the Lame walke, the Lepers are cleansed, and the Deaf heare, the Dead are raised up, and the Poore have the Gospell preached to them.* Christ doth answer *Johns* Message by his Works done; yet because those works alone do not demonstrate him to be the Lord Christ, therefore Christ referres him to those marks which the *Prophets* had foretold, that so their belief might be grounded on the Doctrine of the Prophets, not on the Miracles alone; The concurrence of Christs Miracles with the holy teaching of the Prophets shewing him to be the *Messiah* that was to come.

2 Pet. 3. 4, 5.  
Mat. 13. 15.

Tit. 3. 10, 14.

Secondly, *Men* (saith he) *will not be convinced*: Will not? It is not in our choice, whether we will be convinced or not: It is in our choice, whether we will hear or not: But if we hear, it is not in our choice, whether the secrets of our hearts shall be made manifest, yea or no. 1 Cor. 14. 24, 25. *If all prophesie, and there come in one that believeth not, he is convinced of all, and judged of all; And thus the secrets of his heart are made manifest, and so falling down on his face, he will worship God, and say, that God is in you of a truth.* Many are convinced against their wills, as that they shall come to judgement; they would be ignorant of it, but cannot; they would perswade themselves, that Usury, Sacriledge, killing of Kings, be no sins, but cannot. Others are not convinced, though they desire it; The Heretick useth means to prove his way to be truth; he would perswade himself that he is in the right, but cannot; and therefore the Apostle sayes, he is *self-condemned*, because he holds on his way against the convictions of his own conscience; it is not in my choice whether I will understand, and remember: These are not commanded faculties.

Thirdly,

Thirdly, I demand, Are Miracles a convincing way of revealing Jesus Christ? Were the Jews that saw them really convinced, or were they not? If not, then they do not sin against the Holy Ghost, which are not convinced by them; for (as himself saith) *No man is bound to believe that which was never convincingly revealed*: If they be a convincing means, and if those Jews, which saw Christs Miracles, were really convinced, and yet opposed Christs Kingdome, then humane Nature is capable of sinning against the Holy Ghost, in the way that our Divines have defined that sin (that is) maliciously, after the knowledge of the Truth: And so did those Jews sin, by the testimony of that very Text, which M. Baxter alledgeth for his opinion, namely, John 15.24. *If I had not done among them the works which none other man did, they had not had sin; but now they have both seen and hated both me and my Father*: They hated Christ, after they had seen and known him. It is not an act incompatible with the rationall soul (as he supposeth) to hate God and Christ, whom we have seen and known.

Baxter 2. part  
pag 236.

John 3.20.

This wil farther appear by consideration of two other places of Scripture, which I intimated, namely, Heb. 6.4,6. *It is impossible for those, who were once enlightned, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, if they fall away, to renew them again unto repentance, seeing they crucifie to themselves the Son of God afresh, and put him to an open shame*. Note, it is the unpardonable sin that is here described, because their repentance is impossible. Concerning which, I observe two things:

First, The venomous nature of it, expressed by these words, *They crucifie to themselves the Son of God afresh, and put him to an open shame*, (that is) as the Jews in crucifying Christ, did count of Christ no better than of a common Malefactor, and put him to shame: so an Apostate from Christs Doctrine, doth put him to the like shame; he doth say in effect, Christ is a Deceiver, his Doctrine is false, his Blood is no better than the blood of a Common Malefactor, he doth allow the Fact of Judas, and the Jewes, in crucifying of Christ; and if Christ were upon Earth againe, he would then be

1. Materiale  
peccati.



Obj.

A&amp;S 3.17.

1 Cor. 2.8.

as spitefull an enemy to him as ever the Jewes were.

*O, but this does not amount to the sin against the Holy Ghost, for Christ prayed for them that crucified him, and many of them were converted at Peters Sermon, Acts 2.41. which had been his Betrayers and Murderers. The Scripture sayes, that through ignorance they did it; for had they known, they would not have crucified the Lord of Glory: Now if they, that crucified Christ at first, did not sin against the Holy Ghost, how can the Apostate so sin, who doth but act the same again?*

Answ.

2. Formale  
peccati.

Consider therefore the second thing in the Apostate's sin, which makes his case worse than the Jews, because they put Christ to all this shame, they do him this despight after knowledge and profession (whereas the Jews never professed nor acknowledged him) to renounce Christ and put him to this shame, after you have been *once enlightned* with the knowledge of the Truth, and *have tasted the heavenly Gift* of Justification, and some peace of Conscience through hope of the pardon of sins, and *were made partakers of the Holy Ghost*, (that is) of many gifts of the Holy Ghost, ordinary, or extraordinary, and *have tasted the good Word of God*, (that is) have found some sweetnesse in the Word of God, like the stony ground; and *the powers of the world to come*, (that is) have felt, as it were, the joyes of Heaven; if after all this, *you shall fall away*, and cast scorn and contempt upon the Doctrine of Christ, your case is desperate, there is no hope of your repentance, you are *nigh unto cursing*.

The 3. place is Heb. 10.26,29. *If we sin wilfully after that we have received the knowledge of the Truth, there remaineth no more sacrifice for sins, &c. of how much sorer punishment shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the Covenant, wherewith he was sanctified, an unholy thing, and hath done despight to the spirit of Grace?*

Here the Apostle speaks of the Sin against the Holy Ghost, which hath done despight to the spirit of Grace, and hath no Sacrifice to purge it. Hereof he forewarns some, who in purpose of Apostacy, withdrew themselves from Church-Assemblies. *ἐν συναγωγαῖς* de cœtibus Ecclesiasticis intelligitur, quos  
sub-

Bex. in loc.

*subterfugiebant nonnulli propter aliorum Judaeorum metum:*  
Separation from the Church-Assemblies, is a step to Apostasie.

The Sin it self is described, first, by the matter, secondly, by the manner of it: For the matter of it, it is expressed in these words, The Apostate from the Faith of Christ, is a wilfull Adversary to Christ, one that sets himself contrary to Christ, a partaker of Sathans Nature, and Sathans Profession, *Zach. 3. 1.* Secondly, he is said to tread under foot the Sonne of God, (that is) to do as much scorn and indignity unto Christ, as if he did him this personall violence, by treading his Truth and Covenant under their feet; (as Swine do Pearles) they shew what a base estimation they have of Christ: Thirdly, he counteth the blood of the Covenant an unholy thing: (*κοινὸν*) 1 Pet. 1. 19. The Covenant of Grace is established in the Blood of Christ, his Blood is precious, it is Blood of expiation, it consecrates and purifieth unto God. This precious, powerfull, saving Blood, the Apostate counts it *κοινὸν αἷμα*, they make no more account of it than of the blood of some Malefactor, or of a bruit Beast. 4ly. he doth despite to the spirit of Grace (*ἐνυβείσας*) in opposing and disgracing the Gospel, and speaking reproaches of it; they do blaspheme or reproach the Holy Spirit of God, as if all, that his Spirit had taught them, and convinced them of, were an untruth; they give the lye to the Holy Ghost, whilst they say in effect, that Christ and his Doctrine are not worthy to be avowed; they do in a scornfull manner, reject the work of the Holy Ghost, testifying and convincing them of, and sealing unto them the truth of the Gospel. This is the nature of Sin. Acts 7. 51, 52:

Secondly, for the manner, All this is done *ἐκκαίως*, *sponte*, 2. The manner, of his own inclination, without force of temptation; such people sin against the Holy Ghost. Mr. Dickson observes very well, That the Sin here described, is not any particular sin against the Law, but against the Gospel; not a sinne against some point of Truth, but against Christs whole Doctrine; not of Infirmitie, but wilfulnesse; not of Rashnesse, but of Deliberation, wittingly and willingly; not of Ignorance, but after Illumination. Such as Jews turned Christians, revolting from



from Christianity back again to their former Hostility against Christ, did commit, and so are for ever secluded from mercy, forasmuch as they who wilfully reject and scorn the onely sacrifice of the New Testament, the Blood of the Lord Jesus, and the benefit thereof, there is no other sacrifice nor means left to help such an one.

Now the summe of what hath been spoken out of these three places of Scripture, may be thus collected, To blaspheme the Holy Ghost, to cast reproaches upon the means of Conversion, ascribing the work of the Holy Ghost to the Devill, to put Christ and his Gospel to an open shame, to set ones self against them as an Adversary, to account basely of Christ, and of his Blood, and of his Covenant, and spitefully to oppose and reject the Holy Spirit in his works of Grace; and all this after knowledge and profession of the Gospel: This is the Sin against the Holy Ghost, and is comprehended in the brief definition, which I laid down, namely, the sin against the Holy Ghost, is a malicious, scornfull reproaching and opposing the truth of the Gospell, made known to us by the Holy Ghost.

Obj.

*I think (saies Mr. Baxter) none can be guilty of Malice against Truth, as Truth, and to be at enmity with Truth, because it is an enemy to our sensuall desires, is a sinne that every man in the World is in some measure guilty of, therefore that is not the true definition of the Sin against the Holy Ghost.*

Ans.

*He that doth evil, hateth the Light, neither cometh to the Light, lest his deeds should be reprov'd, John 3. 20. Some of the Jews both saw and hated both Christ and his Father, John 15. 24. Cain hated his Brother, because his own works were evill, and his Brothers righteous. Now to hate the light, because of its intrinsecall properties, namely, to discover and reprove mens evill deeds; to malice the Truth, because it is an enemy to my lie; to hate my Brother, because his works be righteous; and my own euill: What is this short of opposing the Truth, because it is Truth? But if you spitefully oppose Truth, and cast reproaches upon it, onely because it appeares an enemy to your sensuall lusts, especially if it be after*

Ephes. 5. 13.

ter illumination, and tasting, and professing the good Word of God. This is no excuse, but rather a manifestation of this great Sin, because such a person doth tread Jesus Christ, and his covenant of Grace, under foot, he treads him under all those base lusts, which he preferres before him: And thus to oppose Truth, by Mr. *Baxter's* leave, I think very few men in the world are guilty of.

The point thus opened, doth serve, first, for Consolation to the weak and wounded in spirit, to support them against despaire: Many are cast into terror of Soule, fearing that they have sinned against the Holy Ghost, because they have been wilfull Sinners: and Sathan is wont to beare in this temptation with much vehemency, abusing the testimony of a guilty and troubled Conscience against it self, driving it to conclude more bitterly against it self, than the sins wherewith it is charged, can bear: It is true indeed, that many who never proceeded thus far in Wickednesse, shall never tast of Mercy, because they refuse to heare his voice, they will not come home to Christs termes proposed in the Gospel, they will not lay down the price for the Pearl: Every known sin that a man lives in will be his ruine.

But here the distressed Soul's Temptation is, that he is incapable of Mercy.

Now to repell that Temptation, let him for his comfort, know for certain, from the Doctrine delivered, and ponder well these five particulars:

First, That Infidels, and ignorant Persons, do not commit the sin against the Holy Ghost, though they do maliciously blaspheme and persecute the Truth, as the Heathen Emperours did, and the Turks at this day: *Paul* was a *Persecutor*, and a *Blasphemer*, and *injurious*; but (saith he) *I obtained mercy, because I did it ignorantly, in unbelief.* His Ignorance was not the cause why he obtained mercy, but why he was not utterly excluded from mercy, (as if he should say) if I had done so much against the name of Christ, after knowledge & profession, as I did before in the daies of my ignorance and unbelief, I had never found mercy. But now, though his sin were great, yet not unpardonable, because he did it ignorantly.

1 Use.

Comforts to them that feare they have sinned against the holy Ghost.

I.

2 Tim. I. 13.

Acts 26. 9, 11.



Reas.

1 Tim. 1.16.

rantly. The like is to be judged of other spitefull opposers of the Truth, they are not excluded from mercy, if they repent; and why? because they were never *enlightned*, they never *tasted the good word of God*; And *Paul* is set forth as an example and pattern of mercy, and hope to all such as have been enemies to Christ through ignorance and unbelief in that sweet *ver. 16. of 1 Tim. 1. Howbeit, for this cause I obtained mercy, that in me, first, Jesus Christ might shew forth all long-suffering for a pattern to them which should hereafter believe on him to everlasting life.*

2.

Secondly, Neither does every one that hath sinned against his knowledge and conscience, commit the Sin against the holy Ghost: For so did *Peter* sin, in forswearing his Master; so did *David* sin against his knowledge, in the matter of *Urijah*; so did *Adam* sin; and yet they repented, and obtained mercy, through the sprinkling of the Blood of Christ.

Reas.

The reason is, because they fell through force of temptation, through weaknesse, not in despite, nor out of ill will, or a base esteem of the Truth; they never were adversaries to the truth which they once professed.

3.

Thirdly, Nor is every backslider from the Truth, which once he professed, presently judged to sin against the holy Ghost. In the Primitive times, many, to save their lives, did outwardly deny the knowne Truth, and some in Queen *Mary's* dayes did the like, who yet afterwards repented, and became blessed witnesses to the Truth (as *Cramner, &c.*)

Luke 12.9, 10.

Cypr. ad Novatianum hæret.

p. 222.

Mt. 12. 20.

It was the Error of the Novatians, that if a man, in time of persecution, had denied the Truth, though he repented, yet his sin could not be forgiven, using that speech of our Saviour; *He that denieth me before Men, shall be denied before the Angels of God*; unto whom *Cyprian* made this answer, *Negat negantem, nunquid & pœnitentem?* Did Christ ever deny him, that repents and confesseth his name? *Luke 12.8.* No, *He will not bruise the broken Reed, &c.* *Cyprian* said of *Novatian*, in detestation of his cruell opinion, that he is, *Misericordie hostis, interfector Pœnitentie, doctor superbie,*  
verita-

*veritatis Corruptor, perditor eharitatis*: nay he calls it *Hæresis Caina*, the Heresie of *Caine*, who said, *My sinne is greater than can be forgiven*: *Mentiris Cain*, it is false *Cain*, there is place for repentance, and if for repentance, then for remission also, because they did not maliciously, nor willingly depart from the Truth, but overcome with feare. Christ sent a message of Peace to *Peter*, *Go and tell Peter that I am risen, and I go before you into Galilee, and there ye shall see me*, he that denied me as well as the rest: *Peter* had need of spirituall comfort, therefore go and tell *Peter*: Thus God sends a message of Peace to the lapsed troubled Soule, Tell such a man or such a woman, *I am the Lord, the Lord gracious and mercifull, long-suffering, abundant in goodnesse and truth*; tell him, *I the Lord will love thee frely, and heal thy back-slidings*, *Hos. 14. 4.* *Spira* denied some Articles of the Protestant Religion, through feare of death, and losse of his estate, how the Lord dealt with him, as touching his finall and everlasting condition, it is not for me to judge: yet considering his temptations and fears, I conceive he sinned not against the holy Ghost; howbeit, it pleased the Lord to make him a sad spectacle of his displeasure, to let others see what a fearfull thing it is to deny Christ and his Gospel before men for any respect whatsoever, and so our Apostle intending to arm and strengthen the persecuted Hebrews against falling away, doth set before them the danger of *forsaking the truth* upon any occasion whatsoever: (*Heb. 10. 27.*) And surely if men did foresee their own danger before they fall, as they do feeble the terrour of it afterwards; All the terrours in the world, nor all the allurements thereof would prevaile with them to renounce the least point of true Religion and godlinesse. *He that loveth his life shall lose it, and he that hateth his life in this world, shall keep it unto life eternall, Joh. 12. 25.*

Fourthly, Nor are we to think, that there are certain gross and hainous sins, which cannot be forgiven, though the sinners repent never so bitterly for them: All the grievous sins committed by all men in the world, against the Law of God, if they were met in one soul, do not amount to the sin against the holy Ghost; they are pardonable, and have been pardoned in several persons.

Cypr. l. i. ep. i.  
Cornel. p. 2. 50  
Ter. c. 8 de pæn.  
Nō cōminaretur  
non pœnitenti, si  
non ignoscere  
pœnitenti.

Mark 16. 7.



Reasf.

A&amp;S 2.23,37,

38.

A&amp;S 26.11.

Mat. 11.31.

The reason is, because the Promises of the Gospell except no sorts of Sins, and the sufficiency of Christs satisfaction, exceeds all the Sins of all the world. They that were the Betrai-ers and *Murderers of Christ*, were converted at *Peters Sermon*, and saved. *Paul* was a *Blasphemer*, yea, he caused others to *blaspheme*, yet he obtained mercy: *Spira* blasphemed God, in saying *I would I were above God; for I know he will not have mercy on me*: And what sin can be greater than Blasphemy? Yet the Text sayes, that *all manner of Sin and Blasphemy against God shall be forgiven unto men* upon their repentance, this onely *against the holy Ghost* excepted, and that is excepted, because there is no means left to bring them to repentance, and so their sinne is incurable and unpardonable.

5.

Fifthly, It is a sure sign, that ye have not sinned against the holy Ghost, so long as your soule mourneth after Christ, and loveth Jesus Christ, and will not quit him, nor his Gospell, and cannot endure to think of a separation from him, but are using all means to recover peace with God: so long as it is thus with any of you, you have not sinned against the holy Ghost; although to your perplexed and amazed spirits, and even despairing soules, by reason of the present sense of wrath, it may be born in against you by Sathan, that you are past recovery and hope of mercy: yet indeed, and in Gods esteem, you are not among Christs adversaries, but reckoned among his friends and lovers; the accusation of your own conscience in this case is not to be taken against the judgement of the Scripture, which saith, that *Christ is a Prince, exalted to give repentance and remission of sins unto Israel*, Acts 5.31. He that giveth repentance, declareth his purpose to give remission also. The *Apostate from Christ* cannot be saved, because he cannot be *renew'd again unto repentance*, therefore if you be renewed again unto repentance, your salvation is certain. This I have given in caution upon this point, lest any falling grievously, should despair upon this conceit, That it is in vain to pray, or to repent, and seek Gods face, seeing by those very motions and desires you are evidenced, not to have sinned against the holy Ghost.

Heb. 6.6.

The

The second use is for Terrour to two sorts: First To all bold and presumptuous sinners, scoffers, and despisers, who, like Swine, trample under foot the precious Word of Grace, scorn the instructions thereof, and resist the inward motions of the Spirit, which strive to bring them off from the waies of death and ungodlinesse. It is a dangerous matter to oppose Christ and his Gospel, to scoff, and scorn, and jest at it, and to speak ill of the work of Grace in his Children, as to ascribe it to the Devil, &c. This sheweth an inward hatred of the holy and good waies of God: whatsoever such persons may think of themselves, I dare affirm it, that if they had lived when Christ did, heard his Sermons, and seen his Miracles, they would have hated him as much as the Jews then did, because there is the same spite and venome in their spirits against the waies and work of Grace now, and against the Doctrine of Christ, and the Prophets, left upon record in Scripture, as there was in those Jews which killed the Prophets, when they had heard their Sermons, and their Reproofs by word of mouth. O take heed, as you love Salvation, how you harden your selves in Error, and how you do the least despite to the spirit of Grace.

2. Use.  
1. Terror.

The second sort of men are our Church-forsakers, and Minister-haters; these are men that have been enlightened, and tasted the good and sweetnesse of Gods Word, and publick Ordinances. They have loved our Persons, revered our Doctrines and Teaching, acknowledged us the instruments of the work of Grace upon their Soules: Now to see such persons turn scoffers & haters of our Persons and Office, despisers and blasphemous reproachers of our Doctrine, to make a mock at our Preaching, calling us deceivers of the People, Baal's Priests, blind Guides, &c. This is a fearfull falling away from, and opposing of the Kingdom of Jesus Christ, even after knowledge & profession of the Truth: their Apostacy lieth neer to the Sin against the holy Ghost: And methinks the curse of God is upon their Souls; seeing very few of them are renewed again unto repentance, but, like Apostates, they grow worse and worse, deceiving and being deceived: Whilst they promise themselves liberty, they are become the servants of corruption,

2.

2 Tim. 3. 13.



Revel. 22. 11.  
Ezek. 24. 13.

*ruption, twice dead. O take heed, lest that come upon you, He that is filthy, let him be filthy still; and because I have purged, and thou wast not purged; thou shalt no more be purged, till I cause my fury to rest upon thee.*

#### S E C T. IV.

##### Of Quenching the Spirit, 1 Thes. 5. 19.

3. Use.

**H**E that would not sin against the Holy Ghost, must beware, how he quencheth the Spirit: *quenching* is a borrowed speech taken from fire, whose light and heat we use to put out by casting on of water; the Spirit is compared to Fire, both in respect of the Light that it giveth to the Understanding, and of the heat and fervour to our affections; now the Spirit is *quenched*, when we put out the Light, which he shines into us, and suppresseth the good motions, which he kindles in us; we must not *quench the Spirit*, that is, whatsoever workings the Spirit of God hath in us, as of enlightning, renewing, sanctifying, restraining, checking, directing, comforting, sealing, leading, moving, &c. This is the Spirit, and these are the operations, which we must not repell, resist, reject, stifle, nor in any wise oppose; we must not suffer them to die in us, much lesse set up contrary counsels and motions thereunto.

Quest.

*When, how, and by whom is the Spirit of God quenched?*

Ans.

The operations of the holy Ghost may be reduced to two generall heads:

First, He is unto us a Spirit of Light, to enlighten our dark mindes with the knowledge of heavenly Truth; he shines into our hearts the knowledge of God, of his Will, yea, the deep Mysteries of godlinesse; he also discovers unto us the deep and hidden things of our own hearts, the desperate wickednesse and deceitfulnesse thereof, the cursed estate that we are in by nature; it convinceth us of our unbelief, security, hypocrisie, false ends and wayes; it informeth us of  
our

our duty, and the things which belong to our peace.

The second general operation of the holy Spirit, is to kindle in us good motions, holy purposes, thoughts, desires, affections and resolutions: There is naturally in the heart of man, much deadnesse and deceitfulnesse, great indisposednesse to the thing that is good, great pronenesse to evill, &c. Now the Spirit kindles in us good motions, and desires, after the best things, remorse for sin, fear of wrath, joy in the hope of mercy, certain excitements to embrace the word of Life. Isa. 30.21. *Thine eares shall heare a voice behind thee, saying, This is the way, walk in it, when ye turn to the right hand or to the left:* God there promiseth an outward Teacher, *Thine eyes shall see thy Teachers:* and an inward Teacher, which accompanies the outward Ministrie: And few there be in the Church, but one time or another doe feelee such secret motions and suggestions unto holiness; powerfully stirring them up to faith and repentance. Secret compunctions for sin; secret purposes of becoming new Creatures, sweet delectations in drawing nigh unto God, &c.

Now in Answer to the question, I say the Spirit is quenched, when he is not obeyed, when he is resisted, when he is grieved, and opposed in either of these operations by contrary Counsells, lustings and motions, by corrupt reasonings and imaginations, whereby the sweet breathings of the holy Spirit are stifled, and suffered to die within us without fruit. Take a view of it in both kindes.

First, the Spirit is quenched in its first operation upon our souls, by two degrees. First, when this *Candle of the Lord* is put out, when we hide our eyes from the light, and say within our selves to the Almighty, *Depart from us, we desire not the knowledge of thy waies: What is the Almighty, that we should serve him? and what profit shall we have if we pray to him? When we say to the Seers, See not; and to the Prophets, Prophecie not unto us right things, speak unto us smooth things, get thee out of the way, turne aside out of the path, cause the holy One of Israel to cease from us.* When men are willingly ignorant of those sins, which they are not yet willing to forsake, and of those duties which they are not yet willing to practise;

*Applicat.*

Job. 21. 14.

Isa. 30. 10, 11.



Mat. 13. 15.

This is a quenching of the Spirit. It is a shrewd sign of a graceless heart, when men will shun the Light, seek evasions to avoid the stroak of a searching Ministry, when men will not read such Books, nor such Chapters of the Bible, nor hear such Doctrines discoursed of, wherein their own case is handled or touched; when people are unwilling to be dealt withall touching their spirituall estate, their opinions and practises, and seeing a light arising do blow it out, and hide their faces from it. *Their eyes have they closed, lest they should see, and be converted;* This is one degree of quenching the Spirit.

Job 14. 13.

Rom. 1. 18.

A second degree of quenching the Spirit, as he is a Spirit of light and illumination, is when men go against their knowledge, and depart from the truth. Their first care is not to see the light, for it is a trouble to them; but when that cannot be hid, the next work is to rebel against the Light, like them of whom *Job* speaks, *They are of those that rebell against the light,, they abide not in the paths thereof.* This is a sad case, to know well, and do the contrary. *The wrath of God (sayes Paul) is revealed from heaven against all ungodlinessse, and unrighteousnesse of men, which hold the Truth in unrighteousnesse;* who suppress it, forcing their own minds; they know better than they do: it is an enslaving the Truth by their perversenessse, making it an underling to their lusts, so that she cannot exercise her command over their Consciences and actions.

2 Pet. 2. 21.

Wretched men and Women, with whom God has dealt graciously in shewing them their misery by nature, and given them a taste and sight of good things, by meanes whereof they had escaped the common sins and pollutions of the world, and the sins of their former ignorance and vanity, and yet contrary to all this Light, forsake the holy Path, and the holy Commandement given unto them, and take liberty to live in the practise of grosse sins; some of covetousnesse, and oppressions, others of wantonness, others of bodily and spirituall uncleanness, like brut Beasts, according as they are led. *Better had it been never to have known the way of Truth and Righteousnesse, than after they have known it, to turn from the*

the holy Commandement given unto them; the later end is worse with them than the beginning. It was bad with them before they knew Christ, while they lived in a state of darkness and ignorance: 'tis worse now, seeing they go against the Light, they have no excuse for their Sin.

Francis Spira's Case is worthy to be set before your eyes, he having embraced, by Gods mercy, the Doctrine of Christ, taught by the Protestants, was for this brought before the Pope's Commissioner, and forced to subscribe and seale to a paper containing a Renuntiation of the said points of Christian Doctrine: Hereupon he fell into a fearfull despairing of Mercy, and could not be comforted: One asked him, whether he did it willingly, or not? 'That's nothing to the purpose (said he) Christ will not be denied, no not in word, though in heart I never denied him: I knew (said he) that Justification is to be expected by Christ, and I denied and abjured it, to the end I might keep this fraile life from adversity, and my children from poverty: And now behold, how bitter this life is to me; and God onely knowes what shall become of this my Family; but surely no good is likely to betide them, but rather daily worse and worse, and such a ruine at the length, as that one Stone shall not be left upon another. O'tis a fearfull sin in any man, to force another to go against his knowledge (as the Pope's Legate here did Spira.) Paul bewailed it, that he had compelled poor Christians to blaspheme: And it is a fearfull sin to be compelled to quence the light that is in us, for to preserve this frail life from Adversity, and our children from Poverty: He that shall so save his life, shall lose it: God is justly provoked to take his spirit of Grace and Comfort quite away, as he did from Spira, who said, That 'there was never such a spectacle of so exceeding misery, as I am.

Relation of  
Spira. p. 49. 55.

Acts 26 11.

Secondly, Come we to the second generall operation of the Spirit, as he is a Spirit of holinesse, kindling in us good motions, and holy desires and purposes. And here the Spirit is quenched in us and by us, when he is disobeyed and resisted in his reproofs and admonitions in his guidance, and leading us on to our Conversion, or the exercise of Christian Graces  
and



Eph. 4. 30.

A&amp;S 7. 51.

and Duties. See this Sin, *Nehem. 9. 30.* Thou testifiedst against them by thy Spirit in thy Prophets, yet would they not give care. This Sin is thus set forth also, *Zach. 7. 10, 11, 12.* Thus speaketh the Lord of Hosts, saying, Execute true judgement, shew mercy and compassion every man to his Brother, and oppresse not the Widow, nor the Fatherlesse, the Stranger, nor the Poore, and let none of you imagine evil against his Brother in his heart; But they refused to hearken, and pulled away the shoulder, and stopped their eares, that they should not heare, yea, they made their hearts as an Adamant stone, lest they should heare the Law, and the words which the Lord of Hosts hath sent in his Spirit by the former Prophets: This is here called *Quenching of the Spirit*, and elsewhere, *Grieving of the Spirit*; and by St. Stephen, *Resisting of the holy Ghost*: When they heard Stephens words, they were cut to the heart, and gnashed on him with their teeth, they stopp'd their eares, and ran upon him with one accord, and stoned him, ver. 54. 57.

This Sin is committed usually through carelesnesse, ingratitude, and carnality of the heart; many sweet motions and stirrings of the Spirit, die without fruit. There is a spirituall sloth grows upon Christians through the fatnesse of their hearts, by reason whereof, those glowings of thy Conscience, those sparkes of the holy fire, kindled by the Spirit, decay and cool in thee, and become like a coale of fire raked up under a heap of ashes.

Applicat.

I will demand, and let thy Conscience answer to these particulars:

How many holy Purposes hast thou had, that never came to the Birrh? How many Resolutions never yet fulfilled? How often hast thou been checked, and stirred up to a constant course of religious Duties, which yet thou hast not begun? How often has it been in thy heart never to come neer the house of such a light woman, and yet hath broken thy resolution, till a secret wound hath peirced thy heart? How often hath God sent thee such Messages, as *Pilates Wife* sent to him concerning Christ, *Have thou nothing to doe with that just man*? Meddle not in such an unjust action; wind thy self out of such and such State-combinations; get thy foot out of

of the snare; keep thy self pure from the blood of all men; joyn not, nor be thou instrumentall in the oppressing and undoing of such and such men; defile not thy self with the sin of Sacriledge, and robbing of Churches; deliver thy soul from unrighteous and cruell men, stand not in their counsels, &c. And yet thou hast baffled thy conscience, and hardned thy heart against all these warnings from Heaven. How many motions and purposes hast thou had on thy waking bed, to make restitution of Lands and Goods ill gotten; to leave off Bribery, false Accusation, Usury, Violence, and Fraud? How often hast thou said I will not suffer the accursed thing, *Achans* Wedge, to be among my stuffe, and yet when thou comest abroad, and seest the courses of the World, thou hast laid it up in thy Tent; though it be as a Canker in thy conscience, and in thy Estate to Posterity? How often has God by his Spirit in the Ministry of his Word, met with thy beloved Sin, and even made thy heart to melt, so that thou hast gone from the Church with a resolution to become a new Man, and yet thou hast suppressed and quelled those holy thoughts and resolutions, by setting up contrary reasonings and imaginations? How many Sermons hast thou struggled withall, and at last got the victory over them, and cast them all out of thy heart and practise? What shifts hast thou used to chase away those qualmes of Conscience? How often hast thou been almost perswaded to be a Christian, and yet unperswaded again by some base and vain temptation? How often, at the receiving of the Sacrament, hast thou renewed thy Covenant, and made promises of better Obedience, and yet remainest as vile as ever? Thus thou hast dallied with Repentance, and thy Salvation, despised thy God and his Counsels, refused to be reformed, and quenched the spirit of Grace. I wish thee to remember that sad passage of *Spira's*:

*I tell you, said he, when at Venice I did first abjure my profession, and so, as it were, drew an Indenture, the Spirit of God often admonished me; and when at Cittadella, I did, as it were, set to my Seale, the Spirit of God often suggested unto me, Doe not write, Spira, doe not seale; yet I resisted the holy Ghost, and did both; and at that very instant, I did evidently feelee a wound*  
 Z  
*inflicted*

Relation of  
*Spira*, p. 56.



*inflicted in my very will ; so although I can say, I would believe, yet can I not say, I will believe : O, now I cannot, God hath denied me the power of will.*

We live in a subscribing age, we must swear and unswear ; covenant for the King one while, another while engage against the King : And what multitudes of knowing Christians be there, whose Consciences have been enlarged to take in all the points of this compasse ? and all to preserve this fraile life from Adversity, and their children from Poverty. O what Reluctancies and Contradictions of your own hearts and consciences have you wrestled with ? Hath not the spirit of God often suggested unto thee, as once to *Spira*, Do not engage ( with men of *Belial* ) Do not subscribe ? and yet thou hast done both : What shifts and evasions hath thy deceitfull heart studied ? What forced senses and salvoes hath it found out to put by all those motions of Gods Spirit ? Hast thou not set thy Wit above thy Conscience ? and thy Lust, the love of the World, Carnall-self, above them both ? And so, as it were, sold thy self to do evill ? What wilt thou do ? Can thy heart endure, or thy hands be strong, when the Lord shall deal with thee ? What terrour will seize on thee, when thy Hand-writing shall be shewed against thy most solemn Oath, and thy Oath against thy Hand-writing ? Thou hast sworn, that *the King* is the *onely Supreme*, and that *thou wilt beare faith and true allegiance to him and his Heires* : Thou hast pawned all thy interest in the blessed Book of God, upon the fidelity herein ; *So help me God, and the Contents of this Book* : And yet now thou engagest to bear Faith and Truth to them that have taken away the Kings life, and deposed his Posterity.

A time of change will come, and then these hidden things shall be brought to light, then it will be made manifest, that thou fearedst Men more than God, and lovedst the present World more than Truth and Righteousness ; then it will be made manifest, how many checks and secret impulsions of the Spirit thou hast out-stood, what pains thou hast taken to blind the world, and craft thou hast used to deceive thy own soul.

O that the words of your faithfull Admonisher might be accepted with you this day, and sink down into your hearts, and work upon you a godly sorrow not to be repented of, lest you miss of the holy Spirit to be your Comforter, whom you refused for your Guide and Counsellour, lest you miss of the comforts and joy of the holy Ghost when you have most need of them: And you will miss of them, unlesse you repent (as *David* did.) And this shall be a sign unto you, that thus it will be with you, because, now you do not love to heare that matter spoken of: A sadness, a trembling, and chilnes, does seize on your spirits, when these things are seriously put home to you: if the crowing of a Cock, the voice of a silly man, do trouble you, How will you endure the sound of the last Trumpet? *If your hearts condemn you, God is greater than your hearts, and knoweth all things.* O my friends, quench not, quench not the Spirit: *They that follow lying Vanities, forsake their own Mercy.*

Psal. 5.

1 John 3. 20.

Jonah 2. 8.

Helps to preserve you from this great Sin, are two: First, A tender & awful regard to all the Ordinances of Gods worship, (*my heart, saith David, standeth in awe of thy Law*) they have in them a quickning Vertue, as Fuell to the fire, and Oyle to the lamps in the Temple, to keep alive the holy fire upon the Altar, and in the golden Candlestick: so are Gods Word, Prayer, and Sacraments, to the light and heat which the Spirit kindleth in us. He that does devise, or carelesly use Gods Ordinances, will soon finde his Lamp to burn dimme, and his heart grow cold: Gods Spirit is communicated in and by his Ordinances, *The Spirit is received by the hearing of Faith*, and by the same means it is cherished; you know by experience, that withdrawing the Fuell slackes the fire; of Food pines the body; of Rain, kills the herbs, and withers the grasse: So in this business, for look what Fuell is to the fire, and Food to the body, and Rain to the earth, the same is Communion with God in Prayer, Preaching, Sacraments, Meditation, Conference, and godly Books to our souls, whereby they are watered and refreshed with dewes and influences from Heaven; the Devil desires no better advantage to starve the work and life of Grace in men, than by bringing them

Use.

Psal. 119.

Gal. 3. 2.



to neglect of daily Communion with God in the duties of Worship.

Second Help, Learn to live above the world,

above the { Good things  
and  
Evils of the } World.

1 John 2. 15.

Luke 8. 14.

Heb. 11. 24, 27.

Heb. 11. 8, 9, 10.

1. *Love of the World*, is the *Cankermorm* of *Grace*, it eats out, by degrees, the *Love of the Father*, even as *Weeds* do starve, and draw away the moisture that should nourish the *Corn and Herbs*. *Christ* compares worldliness to *Thornes*, which choak the good *Seed*, when the love of the *World* enters in, it takes up the time, the thoughts, the passions, and affections, which should be bestowed on better things: A *Christian*, whilst he is on *Earth*, should live in *Heaven*, have his *Joyes*, his *Treasure*, his *Heart* in *Heaven*. *Faith* sets us above the *World*; By *Faith* *Moses* refused to be called the *Son of Pharaoh's daughter*: By *Faith* he forsook *Egypt*, as seeing him, who is invisible: By *Faith* *Abraham* forsook his own *Country*, not knowing whither he went: By *Faith* he sojourned in the land of *Promise*, as in a strange *Country*, for he looked for a *City*, which hath foundations, whose builder and maker is *God*. *Faith* sets the soul above the best things of the world, and all this while the *Spirit* is not quenched.

2. And above the worst things of the world, it overlooks all the threats, dangers and oppositions of a graceless corrupt world. *Moses* went on with his work of bringing the people out of *Egypt*, not fearing the wrath of the *King*: What enabled him to do so? His *Faith*, whereby he saw him who is invisible. *Faith* shews us a mightier Power than any is against us; a mightier Grace than any can be offered us; a mightier Wrath than any is threatened unto us: *Faith* answers all Doubts, overcomes all Fears and Terrors, it sets us upon the *Rock* that is higher than all. This is the victory that overcometh the world, even our faith.

1 John 4. 5.

Relation of  
Spira. p. 89, 104.

Heare *Spira* once more concerning this matter, A *Christian* must be strong and unconquerable, not carrying an obscure profession, but resolute expressing the Image of *Christ*, and holding out against all opposition to the last breath. It is no such small

*small matter to be assured of sincerity ; a man had need to be exceeding strongly grounded in the Truth, before he can be able to affirm such a matter as you do ; it is not the performance of a few outward duties, but a mighty constant labour, with all intention of heart and affection, with full desire and endeavour continually to set forth Gods Glory : There must be neither feare of Legates, Inquisitors, Prisons, nor any Death whatsoever. Faith sets us above the worst things of the world : He that can be poor, may be honest ; he that can deny all, is not in danger to quench the Spirit, nor to follow false Guides. Beware how thou take in an holy profession unto love of the world ; A New piece must not be added unto that Old garment. Beware, lest under all thy fair shews of Christianity, there lodge in thy heart the love of Money, and worldly Riches, or the love of mens Praise, rather than Gods Approbation ; or the fleshly fear of those that cannot kill the Body, more than of God, who can cast both Body and Soul into Hell. I say, Beware how these Lusts do lodge in thy heart, if they do, they will cause thee, for satisfaction of thy Ambition, Avarice, and earthly Affections, to sell Christ and his Truth, and his Church, and to quench the sweetest motions of his Spirit, when a fit temptation is offered.*

*Thus much of the Deity of the holy Ghost, and of sinning against him.*





## CAP. VI.

Lond Test p.8. *Errors against Gods eternall Decree of* { *Election.*  
*They are three, here recited by the Lond. Test. p.8.* } *Reprobation.*

1. **T**hat they labour to deny God and Christ, and their own Salvation, who falsifying and misconstruing the case of Election and Predestination, make as though none should ever be saved, but the Elect and Predestinated: And they which preach, that none shall be saved, but the Elect and Predestinate are notable liars.

2. That it is not suitable to God to pick and chuse among men in shewing mercy; (to one in misery, and to passe by another in the like condition in every respect) for he may as well cease to be, as to withhold mercy from any one in misery.

3. That the Reprobate condition of Men and Angels shall be regained; We call them Reprobates onely for distinction sake.

Rom. II. 33.

It becometh every Creature rather to admire the depths of Gods Wisdome, and unsearchable Judgements, than curiously to prie into his Secrets, or to dispute the Reasons, and Methods of his Counsells and decrees; yet as on the one side, to examine and judge of them by the reach of humane reason is an high presumption: So totally to neglect the knowledge of so much as God is pleased to reveale of his purposes touching mans eternall estate, under a pretence that we cannot find out God to perfection, is on the other side great unthankfulnesse, and unexcusable lazinesse: therefore with all humility, and sobernesse of minde, I shall enter upon this Argument, confining my self to things revealed, and to the Scripture-expressions, as neer as possible.

Now to the intent you may have your senses exercised, to discern good and evill, truth from falshood in this high subject.

ject. I shall lay down the Truth of God in opposition to the forementioned Errors in these four Conclusions.

First, the Scriptures teach that God did choose before the foundations of the world were laid out of lost mankind certain Persons to obtain salvation by Jesus Christ, out of his meer good pleasure to the praise of his glorious Grace, and pass by the rest, to perish in and for their sins, to the glory of his Justice.

§. 1.  
There is an Election of particular persons,

See this truth proved in five severall branches of the Conclusion : First, that God did elect and ordain certain Persons to obtain salvation by Jesus Christ, are the expresse words of the Apostle ; 1 Thes. 5. 9. *God hath not appointed us to wrath, but to obtain salvation by Jesus Christ* : Then some are appointed unto Wrath, and some unto Salvation. There is a separation made between men and men.

The Church of God is his House ; *But in a great house, there are not onely vessels of Gold and Silver, but also of Wood, and of Earth, and some to Honour, and some to Dishonour* : So is it in the Church : And who these Persons are in particular, it is determinately known ; *The Lord knoweth them that are his* ; The Lord hath not onely appointed a certain kind of men to be saved (namely) such as shall believe, and obey the Gospel, but who they are by name, according as it is said, *Rom. 9. 13 Jacob have I loved, but Esau have I hated. I know whom I have chosen* : God knows the Elect by their names ; for *their names are written in the book of life, Rev. 13. 8.* There is a peculiar personall distinction between the Elect and others, with their peculiar priviledges ; *All that dwell on the earth shall worship the Beast, whose names were not written in the book of Life of the Lamb* ; they shall not be deceived, nor overcome by the Beast. So our Saviour bids his Disciples *rejoice in this, because your names are written in Heaven.* A comparison taken from the custome in great Cities, to enroll their free Denizons in a book by their names. God does not stand in need of any such Remembrancer as a Book, but that is written for our comfort, that we may rest assured of Gods eternall love to us in particular ; and though our names be not written in Scripture, thou *Thomas*, or *Peter*, shalt be

2 Tim. 2. 20.  
Rom. 9. 22, 23.

2 Tim 2. 19.

John 13. 18.

Luke 10. 20.



be saved, yet they are written in heaven in Gods book of Predestination.

2.  
Rev. 17. 8.  
2 Tim 1. 9.

Secondly, This choice was made before the foundation of the world. *Eph. 1. 4.* Our *names* were *written in the Lambs book of life*, not when we first came to believe, but *before the world was*. And so our Saviour shall welcome the Elect into his Fathers Kingdome, saying, *Come ye blessed of my Father* (blessed of my Father, because the Father chose them to be his Children) *inherit the Kingdome prepared for you from the foundation of the world*: Here Christ gives them possession in time, but the Kingdome was prepared for them before the world was. Even as our Heirs do enter upon their Inheritances, when they come to be of Age, though it were purchased for them before they were born.

3.  
Ephes. 1. 3.

Luke 3. 38.

Thirdly, They were chosen out of lost mankind. In Adam all died, and forfeited that first Covenant; the Lord had mercy on some, drawing them out of that corrupted lump, to make us his Children by Christ: *We are all of us, by nature, children of wrath, even as others*; we were not so by our Creation, but by the Fall of Adam, therefore God of his infinite mercy, did choose us in Christ, and *predestinate us to the adoption of children by Jesus Christ*, *Eph. 1. 5.* Adam was the Son of God, and if he had so continued, we need not to have been predestinated to a new Son-ship by Adoption, but having lost our first Son-ship, and became children of Wrath, God predestinated us to the Adoption of Children by Jesus Christ: Now a predestination in Christ doth presuppose a Fall, or a lapsed and forlorn Estate: Man fallen therefore is the object of divine Predestination.

4.

Fourthly, God did choose some rather than others, out of his meer good pleasure: There was no cause, motive, or condition in the party chosen, moving the Lord to choose him and pass by others, But whereas God might have utterly rejected all, of his free grace and mercy he had compassion on some. Thus the Apostle teacheth, *Eph. 1. 5.* That he did *predestinate us according to the good pleasure of his will, to the praise of the glory of his grace*: if he had chosen some (as Peter for example) because he foresaw they would be good, and die in the

the Faith; and had refused others (as *Judas*) because he foresaw they would be wicked, and obstinate despisers of his Gospel: This had not been an act of Grace, it had not set forth the glory of that Attribute, but rather of his distributive Justice. But that which God mainly intended in this free choice, was the praise of the glory of his Grace, that man should find nothing to admire, or boast in, but in the rich grace of God. And of this free choice, *Paul* gives instance in *Jacob* and *Esau*. Rom. 9.11. *The children being not yet born, neither having done good or Evil, that the purpose of God, according to election, might stand, not of works, but of him that calleth: It was said, the elder shall serve the younger, Jacob have I loved, Esau have I hated.* These two brethren were every way equall before the Lord, as the Clay before the Potter; and the difference between them stood not in works which the one had done, or should do, more than the other, but in the will of God, who *hath mercy on whom he will have mercy*, ver. 15.17. and *whom he will, he hardeneth*; on the one he sheweth the riches of his glory, on the other his just wrath, v. 22, 23. So then it remaineth a sure truth, that *we are predestinated according to the purpose of him, who worketh all things after the counsell of his own will*, Eph. 1.11. He taketh counsel from none other, he goes not out of himself for a reason of this his doing, but his purpose stands upon the counsel of his own will.

Fifthly, and lastly, He passeth by others to perish in their sins, to the glory of his Justice and Power: In the Reprobate God doth shew Justice and his Power.

5.  
Rom 9.22.

First, His Power and Sovereignty in not shewing mercy on them as well as on the Elect, who were in the same lump of misery: And

Secondly, His Justice, because in the party non elected, or passed by, there is enough to condemn him, so that the Lord doth freely, yet justly, reject them: In *Esa* God saw enough to hate him, there was his Justice; yet that he did hate him rather than *Jacob*, therein he shewed his free Power: *As the Potter hath power over the Clay of the same lump, every way the same, to make one vessel unto honour, and another unto dishonour*, Rom. 9.21.

A a

Thus



Thus you see our first Conclusion proved, namely, that God hath chosen some unto life, and not others, and what Predestination is.

2. *Conclus.*

Now follows our second Conclusion, namely, that the Elect, and none but the Elect, shall be saved. That this is a truth, and no lie, is evidenced by four places of Scripture: *Rom. 8. 30. Whom he predestinated, them he also called; and whom he also called, them he also justified, and whom he justified, them he also glorified:* The number of the glorified ones does not exceed the number of predestinated ones: *Whom he predestinated, them also he glorified; Hos, non alios;* In that golden chain of Salvation, the first and last links are joyned together by the two middle links: There is such a Concatenation of them all, that if ye break one link, the whole chain is broken, and if ye be holden by one link, ye be holden of all, and shall partake of all; these things are reciprocall, and of adequate extent: If it were *hos*, and *alios*, then first it were no advantage to these, (*hos*) that they are predestinate, or justified, or called; secondly, if others besides the predestinate were glorified, then this must be the meaning of the words, Whom he did predestinate, them he also called, and a great many more; and whom he called, them, and many others besides them, he justified; and whom he justified, them, and many besides them, he also glorified: for (according to their opinion) many besides the Elect are saved. But will any man that is in his wits dare affirm, that any be glorified, which were never justified? or that any are justified, which were never called? or that any are called, who were never predestinated? This they must affirm, that hold that others besides the predestinate shall be saved: But the demonstrative Article with the copulative, *τῶν καὶ*, being thrice repeated (*them also, them also, them also*) must necessarily evince, that these, and none but these, are called, justified, or glorified.

The next place is *John 17. 9, 10. I pray for them, I pray not for the world, but for them which thou hast given me out of the world, for they are thine, and all mine are thine, and thine are mine.*

Note

Note here four things ; First, that there are two sorts of men, some are given to Christ *out of the world*, ver. 6. some are still *in and of the world*.

Secondly, note for what end they are given to Christ, namely, *That he should manifest the name and will of God unto them*, that is, that Christ should redeem them, and fit them for glory, v. 6. 8.

Thirdly, *They were thine* (saies Christ) before they were mine ; *Thine they were, and thou gavest them me*; Thou hadst a right of propriety in them, and therefore a right to give to me. But how were they thine? How they thine more than the rest of the world? Surely, because they were the Elect of God, thine they were by eternall Election.

Fourthly, note, that the Elect and the Redeemed are of equall extent, *All thine are mine, and all mine are thine*, as if he should say, as thou hadst made thine Elect members of my Body, to the end that I should redeem them ; so I have made them thy Children, that thou mayest own them for thine, by communicating to them the love of friendship; All thine by Election, are mine by Purchase ; and because they are mine, therefore they are thine ; *You are Christ's, and Christ is God's*. None but the Elect are given to Christ, therefore none but they are saved.

The next place is *Matth. 24. 31*. At the end of the world Christ shall send his Angels with a great sound of a Trumpet, and they shall gather together his Elect from the four winds, from one end of heaven to the other : Not one of them shall be lost, or forgotten : But for what end are they gathered? He shall set them at his right hand, and sever them from the rest, as a Shepherd divideth the Sheep from the Goats, and shall say unto them, *Come ye blessed Children of my Father, receive the Kingdome prepared for you*. Here is a blessed gathering unto Christ; but who are thus gathered? They are his Elect, all his Elect, and none else : And surely, they that are left out of the number of these gather'd ones, shall not be received into the Kingdome of his Father, for it was never prepared for them.

Mat. 25. 32, 34.

My last sort of proofes shall be from those places, which



testifie Gods special love in preparing for the Elect the means of salvation, and making the same effectually to them, which yet are not so to others. When the seaventy returned, and had told our Saviour what good success their preaching had (*Lu. 10. 20, 31.*) whereas the Jews repented not at his own preaching and miracles, *Mat. 11. 20.* He breaketh forth into an admiration of Gods love to his despised ones, who believed on him, when wiser than they did not; *I thank thee, O Father of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto Babes:* It does not go by wit, or learning, or strength of naturall parts; but thus it is, *even because it so seemed good in thy sight,* ver. 25, 26. so amongst *Paul's* hearers, *Acts 13. 48.* Some spake against the things which were spoken by *Paul*; But *as many as were ordained to eternall life, believed:* Gods free and eternal mercy ordained the means, as he had the end, eternall life; and withall, he blessed the means unto that end: Those Gentiles were not fitted for eternal life, before they believed, but being fore-ordained to life, they embraced the Word of Life, the means thereunto.

But most remarkable to our purpose, is that of *Paul*, *Rom. 11. 7.* *Israel hath not obtained that which he seeketh for, but the Election hath obtained it, and the rest were blinded:* The Apostle having disputed that sad Theme of the Rejection of the Jews, and shewed how their Rejection might well consist with the truth of Gods Promises: He answers that doubt by distinguishing of their persons; there were two sorts of Jews (as of *Abraham's Children*) one carnall, the other spirituall; there was a *few outwardly*, and a *few inwardly*: the one sought righteousness by the works of the Law, and missed it; the other sought it by Faith, and obtained what they sought; and so the one sort (which were the Body of that Church and State) are rejected, the other, being but a small remnant, or parcell, torn from the rest, are still within the Covenant. But whence proceeds this difference, that some obtained not what they sought, that *Christ* was a *Rock of offence* to some, and *pretious* unto others? The Text tells you, *the Election obtained it, the rest were blinded:* This is the Apostles resolution upon

Rom 9. 31.

upon the Question propounded, *Rom. 11.1. Hath God cast away his people? God forbid; he proves it first in himselfe, I am a Jew, therefore all are not cast away, because I am not.*

Secondly, *God hath not cast away his people whom he fore-knew, that is, whom he loved and marked out for his owne from everlasting. Gods approbation of us by reason of our faith, is an after-knowledge, and doth follow in puncto rationis, and in mente divinâ, an act of mans will, fore-knowledge in this place cannot be expounded by approbation, but it imports as much as fore-ordaining or election.*

*Vostius Rom. 11.2.*

Thirdly, As in the daies of *Elijah*, God had reserved a people from the common defection of those times, even so at this time there is a remnant; How so? According to the election of Grace, not whereby Men choose Grace, but whereby God chooseth us of his meer grace and mercy, it follows *ver.7.* What then? Let us draw to some conclusion: How stands the matter? Thus it stands, and this is the conclusion, *The Election hath obtained it, that is, Life and Righteousness, and the rest were blinded.* Let men sweat out their brains, this must be yeilded; The Elect have a preheminance above the rest, they obtained it, the rest were blinded.

*Rom. 11.5,6.*

Out of these Scriptures laid together, it is clear: First, that when severall persons hear the same Sermons, see the same Miracles, enjoy the same Doctrine, and means of Salvation, yet to some it proves a favour of life, a converting word, to others, a rock of offence. Secondly, that the God of grace doth shine into their hearts, the light of the knowledge of the glory of God, in the face of *Jesus Christ*; But the God of this world hath blinded the mindes of them which believe not, lest the light of the glorious Gospel of *Christ* should shine unto them.

*2 Cor 4.4,6.*

Hence our Argument may be thus gathered, None are saved, but they to whom the means of grace are made effectual to their conversion; but the Elect onely are thus effectually wrought upon, Therefore they onely are saved; and we that preach this Doctrine, are not notable Liars, but the faithfull Witnesses of God.

*Argument.*



To this Truth do all the reformed Churches bear witness, Let us hear the judgement and determination of our own Church of England in 39. Articles; Article 17. where both our Conclusions are thus confirmed, and soundly expressed.

Artic. 17. Of the Church of England.

*Predestination to life is the everlasting purpose of God, whereby, before the foundations of the world were laid, he hath constantly decreed by his Counsell secret to us, to deliver from Curse and Damnation, those whom he hath chosen in Christ out of mankind, and to bring them, by Christ, to everlasting salvation, as vessels made to honour; wherefore they which be indued with so excellent a benefit of God, be called according to Gods purpose, by his Spirit working in due season, they, through grace, obey the Calling, they be justified freely, they be made Sons of God by Adoption, they be made like the Image of his onely begotten Sonne Jesus Christ, they walk religiously in good workes, and at length, by Gods mercy, they attaine to everlasting felicity.*

1. Obj.

Mr. Hard. of Gods love to mankind. p. 94.

*This Doctrine is an hindrance unto Piety, and unto the salvation of many; For to what (say they) should the Gospel be preached unto Reprobates? In vaine is all Prayer, and Preaching, and Seeking, if none shall ever be saved but the Elect; Let men do what they can, if they be not elected, their endeavours be all in vain; and on the other side, if they be elected, they shall be saved, though they live in pleasure, and be regardlesse of good duties: There cannot one Souls estate be altered, yea, the Gospel preached to Reprobates, does them no good, but rather mischief, encreaseth their Condemnation. These are the Cavils and Calumnies, usually cast upon this Doctrine to make it odious.*

Answ.

To these I answer:

First, That this Doctrine tells no man in particular, who is elected, or who rejected; we cannot tell who are Reprobates, nay, no man can know himselfe to be a Reprobate, for his Sins are not above Gods Grace: God can change his heart, even when he is breathing out curses and threatnings against the name of Christ, as he did Paul's; God is above thy naughty heart, and he can change it at the ninth, or eleventh,

A& 9.

venth, or at the last hour of the day. No man can know himself to be a Reprobate, and therefore we preach the Gospel to Men, as Sinners, not as Elect, or Reprobate, to all Sinners without exception, to the greatest of Sinners, we bid them *come unto Christ*, and he will *refresh* and *heale* them: we challenge all the world to name any one man or woman, that ever repented in vain, or sought the Lord in vain; and therefore to shut the doore of grace and mercy against thy self, which we set wide open, upon a conceit that the Gospel will do thee no good, if thou be a Reprobate, is a grievous temptation of the Devil, the enemy of thy Salvation: Art thou a Sinner? then reason thus, Jesus Christ came into the world to save Sinners, the chief of Sinners, I have patterns of great Sinners that were received to mercy: Therefore look upon Christ as he is offered to thee in the Gospel, Believe and live, Embrace him and live. It is a preposterous course, instead of obeying the Gospel, and studying to be found in Christ, to be inquisitive whether we were elected from Eternity or not. The last Clause of the 17 Article before mentioned, is very weighty to this purpose, the words are these, *We must receive Gods promises in such wise, as they be generally set forth unto us in holy Scripture, and in our doings, that will of God is to be followed, which we have expressly declared unto us in the word of God: and that will of God is, that we preach the Gospell to every Creature; and that every Creature may come to Christ, and drinke of the water of life freely, and that whosoever cometh unto him, he will in no wise cast out.* Praying, and Preaching, and Seeking are not in vain, for every one that seeketh findeth, and he that asketh receiveth, and to him that knocketh it shall be opened, Luke 11. 9, 10. It was a good saying of Sarah Wight to a Gentlewoman in spirituall distress, that came to be comforted, Go, saith she, *say to God, heale me, I have sinned, heal my back slidings*, Oh, but I am no better for saying it, when I have no heart nor spirit to pray; Yet (said Sarah Wight) *say it, though you be no better, because God bids you say it; Say it and say it again, till he heal you; it may be he will come in when you say it, if you can but say it with your lips, the everlasting armes of God will reach you when you cannot reach him.*

Mat. 11. 28.

*Improbamus illos qui quærent extra Christum an sint ab æternis electi.*  
Helvet. Conf. c. 10.

John 6. 37, 40.

Hos. 14. 2, 4.  
Job 34. 30.  
Relation of Sarah Wight.  
P. 64.

We



A&amp;S 8.12.

We must look at Gods revealed will, that we should pray and wait on him in his waies: *Peter bade Simon Magus pray*: In preaching the Gospel, light, motion and power, goes out to all, which they that resist are destroyed, not because they could not believe, but because they resist, and will not obey; Gods election takes no man off from duty.

A&amp;S 18.10.

Secondly, I answer, That the Gospel was, and is, intended onely for the Elect, although many Reprobates do enjoy the ministration thereof, and many outward blessings, because they are mingled in the world with the Elect, to whom onely it is directed (as *Judas* was among the Apostles.) This I take to be clear from the Scripture, which saith, that the *hidden wisdom* of God in the Mysterie of the Gospel, was *ordained unto our glory* (that is) to our glorification, that by the knowledge thereof, Gods people might obtain celestial glory, (1 Cor. 2.7.) But most plain & full is that of 2 Tim. 2.9, 10. where he saith, that the Doctrine which he taught, and the Afflictions which he endured in defence of it, were intended for the Elects sake, *I endure all things for the Elects sake, that they may obtain the salvation which is in Jesus Christ*: All that he did, or suffered, was for the furthering of the salvation of Gods Elect. God gave this reason why *Paul* should preach at *Corinth* in despite of all opposition, *because I have much people in this City*.

By the like reason I suppose it may be gathered, that where God hath no people, there shall be no preaching; and where he removes his Candlestick, it is a sad sign that he hath no people in that place: The Gospel is preached to the Reprobate accidentally onely, neither does the Lord seek any advantage against them by it, he needs it not, he has enough against them for violating that first Covenant. See this Jo. 3.17. *God sent not his Son into the world to condemn the world, but that the world through him might be saved*. This our Saviour proves by a dis-junction, ver. 18. Thus all the world is distributed into two sorts, they are either Believers or Unbelievers: Christ came not to condemn Believers, for *he that believeth on him is not condemned*: Nor did he come to condemn them that believe not, for *he that believeth not is condemned already, to wit,*  
by

by the sentence of the Law, *Cursed is every one that sinneth*, so that Christ should not need to come into the world to condemn it ; God needs not seek any further matter of condemnation against them, we do not go to any Reprobate, and say to him, Believe in Jesus Christ, but we preach the Gospel to all sinners, because, for ought we know, all that hear us may be saved.

Thirdly, This Doctrine is no hindrance unto Piety, nor unto Christian endeavours after Grace and Salvation, as will appeare to any one, that shall consider, either the Nature of Gods Decree, or the Fruits and Effects thereof.

1. For the *Nature* of it : Gods Decree is not a simple, absolute, peremptory ordaining of an End without Means, but together with the End he decrees and ordains the Means thereunto ; therefore it is said, that *we are chosen in Christ, and predestinated to the adoption of Children by Jesus Christ, according to the good pleasure of his will*, that *εὐδοχία* or good pleasure of his will, doth include Christ; and so the act of Predestination is not absolute, but relative, it is with respect unto Christ ; For how can we be predestinated to the Adoption of Children, but in Christ the naturall Son of God ? Thus *2 Thes. 2. 13.* we are said to be *chosen unto salvation through sanctification of the Spirit, and belief of the Truth, whereunto he hath called you by our Gospel.* So doth Peter set forth Gods Decree : *1 Pet. 1. 2.* *Elect according to the fore-knowledge of God the Father, through sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus Christ :* You see how these things are complex and joyned together, Gods Act choosing us, the end subordinate (Obedience and sprinkling of Christs Blood) ultimate our salvation intended not abstractly, live how we list, but in and through sanctification and belief of the truth.

Ephes. 1. 4, 5.

2. Gods Decree is every way holy, just, and good, if you consider the Effects and *Fruits* of it, He hath chosen us, that we should be holy and without blame before him in love : So the Apostle describes an elect Vessel : *2 Tim. 2. 21.* *If a man purge himself from these, he shall be a vessel unto honour,*

Ephes. 1. 4.



*sanctified, and meet for the Masters use, and prepared unto every good work: The Elect are not a prophane, barren, unclean, fruitless kind of men, good for nothing; but sanctified, and fruitfull in good works. S. Paul makes it a sign of our election, 1 Thes. 1. 5, 6. Because they received the Gospel, not onely in word, but in power, and in the holy Ghost, and in much assurance.*

3. Lastly, S. Peter (2 Pet. 1. 10.) shews how we may *make our calling and election sure* to our own souls (namely) *if we do these things*, which he mentioneth, v. 5, 6, 7.

From these considerations I thus argue, That Doctrine, which teacheth men to get the knowledge of their election by good works, which teacheth, that the Elect depart from iniquity, who receive the Word of God in power, and obey it, and live holily and unblamably, and that all this is according to the purpose of Gods Decree, from whence it flowes, as from a fountain: This Doctrine, I say, doth mightily encourage and provoke unto Piety, and to all holy and godly Endeavours. But such is the Doctrine of Predestination, as it is taught by us; therefore they are injurious to God and his truth, who cast their contempt of Religion, and their wretched pretences of laziness and loosness upon Gods Predestination. See it in two particulars:

Predestination  
a spur to god-  
liness to the  
unconverted:

First, This Doctrine soberly taught and preached, is a singular encouragement to them that be as yet unconverted, to labour for holiness. The Lord freely offereth mercy and pardon in Christ, if I will but forsake my sins; he assures me, that if I seek and strive, I shall not seek in vain: he waits that he may be mercifull unto me. The Gospel assureth me, that though my present walking does lead to the chambers of Death, yet it doth not conclude, that my reprobation is sealed: God doth still call after me, and by the means of grace (which are a part of Predestination unto life) I am assured, that it is not in vain to take pains about my salvation; where means were used, the end will be obtained; *Blessed are they that hunger and thirst after righteousness, for they shall be satisfied.* The Gospel assureth me, that if I receive the Word in power, and give it a divine authority over my Conscience,

if

if I depart from iniquity, and labour to be holy, that then I have in my own bosom the seals of mine Election, that I am a vessel of Honour, that if I obey Gods Call, I may know that I was predestinated, and shall be glorified.

Hence I thus reason with my selfe, Is not the favour of God, and knowledge of my Election unto life, worth all these paines that I shall take in the duties of Religion, to attain it? And all those sweet and pleasant sinnes which I am to relinquish for it? If I live in them, will they recompence the losse of my Soule? of my God? of eternal Glory? Shall I for worldly advantages to my self or children, be contented to endure eternall torments? Is there not much more sweetness in the peace of a pure Conscience, washed and justified in the blood of Christ, than in all the Worlds contentments?

The proper result of such a Consultation, and the proper consequence upon such Principles, is this, I will strive to be holy, to purifie my Conscience from all iniquity, for by that I know I am elected, that I am a vessel of mercy, & shall be glorified: I will give all diligence to make my calling and election sure, for I know I shall not lose my labour, I shall never fall: *Sarah Wight* said she was sure to be damned, so said *Mrs. Honiwood*; but they were both of them safe in the everlasting armes of the Almighty; for they were holy, they hated Sin, and loved Godliness: I henceforth abhorre and detest that mad reasoning, if you be elected you shall be saved, live how you list; if not elected, do what you can, you shall not be saved; for they which do what they can are not reprobated, and they which live holily are elected: What stronger motive than this unto piety and holy endeavours, can be set before an unconverted man?

Secondly, Gods Election preached to Believers, is unto them the strongest bond of Holiness and Religion; and that three waies especially.

And to them that be already converted.

1. It is a sure rock of Consolation, because they see themselves in Gods everlasting armes, in the book of their purified Consciences, they read their names written in the book of Life, they comfort themselves in this, that the Lord knoweth



them that are his, and his foundation is sure, not one of them is lost : it doth greatly establish and confirme their faith of eternall salvation to be enjoyed through Christ.

2. It doth fervently kindle their love towards God, who loved them first with such a free, undeserved, everlasting love ; How does this ravish the soul of the Believer, when he remembreth how God did set his love upon him, before he was, how he hath pitied him in his blood, followed him with his grace, not suffering him to perish, though he himself were unwilling to return ; what a weight of glory God hath prepared for him in heaven for evermore ! This unconceivable Love doth yet more enflame our hearts with love to him again, when we consider, that he hath done all this for us, rather than for others, which were in the same condemnation with us. He chose us, and passed by many thousands, every way as good as our selves ; there was nothing in us that could move him, but *the good pleasure of his owne Will, and the riches of Grace* : Here is a glorious Grace, here is the riches of Grace, never sufficiently admired, never sufficiently magnified by us ; whereupon the soul of the Believer is filled with praises of the Lord : O what am I, that the Lord should be thus mindfull of me ? O what shall I render unto the Lord for all the riches of his mercy on my soul, when as he might have glorified his Justice on me as a vessel of wrath ? This draweth up the Believers mind to high and heavenly resolutions, they count nothing dear to them for Gods sake, who thus loved them.

Ephes. 1. 5, 6, 7.

3. It makes them carefull to walk with God, to walk worthy of him, to embrace and hold fast all those blessed means, by which God hath decreed to bring us to himself, &c. Thus Piety is advanced, holy Endeavours encouraged by this Doctrine, both in them that believe, and in them that are yet unconverted : But neither is God, nor Christ, nor Mans salvation, denied by this Doctrine, as is falsely charged by the Adversary.

2. Obj.

Another inconvenience wherewith they charge this Doctrine, is this, *If the love of God be limited to a few, it is far from being infinite.* Lond. Test. p. 8. The

The Answer is easie: The infiniteness of Gods love is not measured by the Object. For if all men in the world were taken to mercy, his love were nevertheless infinite, because all Creatures are but a finite Object: but *infinite* is that which is not bounded, nor hath any limits, and so Gods love in choosing a few, is infinite three manner of waies.

Ans.

more

First, In regard of time; it is without beginning, or ending, it is from everlasting to everlasting.

Gods love is infinite three manner of waies.

Secondly, In regard of the Efficacie put forth, to save, though but a few, though but one soul, requires an infinite price, the *precious blood of Christ* to satisfie an infinite Majesty that was offended, an infinite power to raise dead souls, and dead bodies: *Ephesians 2. 4, 5. God who is rich in mercy, for his great love, wherewith he loved us, even when we were dead in sinnes, hath quickned us together with Christ.* Mans love is bounded, partly by the finiteness of our nature, partly by outward hinderances; we cannot pleasure, or help a friend that is absent, or in the hands of a powerfull Enemy, or in the Sea, out of our reach or knowledge, though we loved him never so dearly. But nothing can hinder Gods love, he hath mercy on whom he will; if he will have mercy, nothing can hinder it, because it is infinite in working, above all inward indisposednesse, or outward operation.

1 Pet. 1. 19.

Thirdly, It is infinite in regard of its Fountain, and the extent of it, and the means of putting it self forth; it was an infinite love in God, to give his Son, his onely Son, the Son of his love, to become a curse and a reproach, to save, not friends, but enemies that hated him. *In this was manifested the love of God towards us, because he sent his onely begotten Son into the world, that we might live through him: Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins, 1 Joh. 4. 9, 10.* This love is so immense, that it cannot be comprehended, as it is in it self. It is without breadth, or length, or depth, or height; ye cannot fathome the bottome of it, nor reach the height of it, nor find out the breadth of it; when you have seen as far as you can, a new Horizon appeareth; it is yet farther than you see, there is no end of his goodness, and you shall live in the length of it, but never come to the end of it.

John 3. 16.  
Phil. 2. 8.

Eph. 3. 18.

Now



Deut. 7.7,8.

Psal. 103. 11.

Psal. 103. 3.

Now therefore it is a false inference to say, if the love of God be limited to a few, it is farre from being infinite. Blesse his holy Name for his infinite love to my one poore soule! my soule, blesse thou the Lord for the *depth* of his love, for *he loved thee, because he loved thee*; his Love, and the grounds of it, are unsearchable, past finding out! Blesse the Lord for the *height* of his Love, for it is above thy mightiest Sins, Sins committed against Heaven! *As the Heaven is high above the Earth, so great is his Mercy towards them that feare him*: Yea, it is not onely above thy Sins, but above thy Thoughts; when thou thinkest his Mercy is at a stand, and will pardon no more, then will he multiply to pardon; *For my thoughts are not your thoughts, neither are your waies my waies, saith the Lord; for as the heavens are higher than the earth, so are my waies higher than your waies, and my thoughts than your thoughts, Isa. 55.8,9.* Blesse the Lord for the *breadth* of his love, which *healeth all thy diseases, who forgiveth all thine iniquities, who redeemeth thy life from destruction, and knoweth thy soule in all adversities*! The Plaister of his love is every way as large as the sores of thy soule or body. Lastly, blesse him for the *length* of his love; He hath loved me from the beginning, and whom he loveth, he loveth to the end: He hath pardoned thee from *Egypt* hitherto, and he will be thy God even unto death, and in death! Blesse the Lord, because *his mercy endureth for ever*.

SECT.

SECT. III.

*Of their Error, which say, that it is not suitable to God, to pick and choose among men, in shewing mercy to one in misery, and passe by another in like condition, &c.*

**A** Gainst which Error I lay down this truth for my third Conclusion, (namely) it suits well with the Wisdome, Truth, Justice, and Goodnesse of God, to shew Mercy to some in Misery, and to passe by others in the same condition, and that without the consideration or fore-sight of any goodness in them whom he chooseth, more than in them whom he passeth by, moving him thereunto: if there were foreseen any goodness in one, more than in another, the condition were not the same: But their condition being every way the same, he sheweth mercy to one not to another. This is clear in those two Brothers, *Jacob* and *Esau*; they were every way equal, they had both one Father, and one Mother, born at one Birth; *when they were not yet borne, and neither of them had done good or evill, yet even then (that the purpose of God according to election, might stand, not of works, but of him that calleth) it was said, Jacob have I loved, Esau have I hated:* Consider these two brethren, either as Examples, or as Types of Gods Election and Reprobation; the matter is the same, for the Antitype must answer to the Type, and the Type, you see, excludes all difference in the Object; they were the same before God, yet the one was taken, the other left. And so stands the case in choosing, or rejecting of all others. God is a most free Agent, *He hath mercy on whom he will have mercy, and whom he will he hardeneth, ver. 18. even as the Potter hath power over the Clay of the same lump, to make one vessell to honour, another to dishonour.*

3. Conclusion, or Doctrine.

Rom. 9. 10.

*But if the Potter see his metall some to be finer than others, Will he not take the Best clay for the Choicest work?*

Object.

But



*Answ.*

But in the Text, the *sameness of the Clay* is urged; if one part of the lump be fit, the other unfit, it were not the same; whereas the Apostles clear intent is, to prove that all men are the same before God, and that the difference made between one and another, does not arise from any diversity in the Object, but in the Will and Power of God, who hath mercy on some, because he will, not on others, because he will not.

Now, that you may have a clear judgement in this matter, you must consider the parties elected, or rejected, two manner of waies:

*Distinction.*

First, *Absolutely* in themselves, as Objects presented before the Lord to be disposed of, either in a way of Mercy or Justice; and then we say, that Gods Act, electing unto Salvation, doth not exclude Christ, it doth not absolutely intend the end, Glory, but with relation unto Christ, in whom we are chosen, by whom, and with whom, we are glorified together. So for Gods Act reprobating, we say, that God rejected none but sinners; and for sin, we do not hold, that God would have men to perish, because it is his will, but because of their sins. The ground of this Assertion, is this, (*Quacunque Deus in tempore facit, ea ab aeterno decrevit facere*) Look what men, and by what means, the Lord doth in time, actually save, or condemn; the same men, and by the same means, did he from everlasting, determine to save or to condemn; and therefore seeing in time God doth actually save in, and by, and for Christ, those onely which believe in him, therefore such he decreed to save; and seeing in the execution of his wrath, he doth condemn none but sinners, and for sin, therefore he decreed none but such to be damned; Gods proceeding in the execution, doth manifest what was his purpose and intention from everlasting.

Acts 15. 18.

*Rule.*

But secondly, consider the Persons elected or rejected *comparatively*, comparing the one with the other, and then we say, that they are both alike before God; God doth not choose *Jacob*, or *Peter* for any goodness that he saw in them, more than in *Esau* or *Judas*: neither does he reprobate *Esau* or *Judas* for any wickedness, or unbelief that is in them, more than

than in the other, but being both in the same condemnation, he chooseth one, and refuseth another, even because he will, according to the good pleasure of his will. This shall be proved anon.

But let us first go over again the severall branches of this distinction, for the better explanation and confirmation of the same. In the first Branch of this distinction there are two distinct things affirmed :

First, That Gods Act electing unto salvation, is with reference unto Christ; God did decree to save of lost mankind, those which should believe in his Son; I do not say that he did choose them because they believed in his Son; for amongst the lost Sons of *Adam*, where shall he find such Faith? In the lost Sons of *Adam* there can be no cause, or motive, why God should have mercy on them, but onely his own infinite gracious disposition, which moved him to shew mercy where none was due. There is this difference between the degrees of Election and Reprobation; of Reprobation we may say, that the damnation, whereunto the wicked are adjudged, is for their sins; but of Election, we cannot say, that the salvation, unto which they are cho'en, is for their goodnesse; if ye seek a cause why God shewed mercy on them, you shall seek and not find, for it is wholly of free grace, without respect of any goodness that God foresaw in us. *Quo spectavit Deus in toto hoc negotio predestinationis, nisi ut gloriam suam illustraret per modum parentis misericordie erga electos, & vindicantis justitie erga reprobatos?* Why God should give Christ unto us, no reason can be rendred, but because *he loved us*: Why he shewed mercy upon any one at all of the lost Sons of *Adam*, nothing moved him but his own infinite goodness.

Lastly, Why he did choose some, and pass by others in the same condition, of sin and misery, no reason can be rendred, but his own will, for he hath mercy on whom he will: in the whole business of Predestination, God aimed at this (namely) in the one sort, to shew the glory *parentis misericordie*, of his sparing, pitying mercy; in the other sort, the glory of his punishing Justice, *when the kindnesse and love of God towards*

1<sup>st</sup>. Branch of our distinction hath this proposition.

Titus 3.4.

*Daven. determ.*  
q. 16. p. 120.

John 3.16.

Titus 3.4.



*Man appeared; that which was long hid in God did now appear, and by that which appeared, we know what was hid, and what that is, see ver. 5. He saved us, not by works of righteousness, which we had done, but according to his mercy.*

Quest.

*What respect then hath Gods Act electing unto Christ? How are we chosen in Christ?*

Ans.  
Syn. Dort.  
Art. 1. Thesis 2.

I answer in the words of our Divines, in the Synod of Dort, the second Thesis, *Christus est caput & fundamentum electorum*, &c. Christ is the head and foundation of the Elect, in whom are prepared and disposed all saving mercies, which in due time are actually bestowed on them; Gods grace is not communicated to us immediately, but in, and through Christ; if there were no Christ, there would be no Election of us: God hath loved us, and given his Son to us (first and then) us unto his Son; *Thine they were, and thou gavest them me.* Gods Act electing hath reference to Christ two manner of waies.

John 17. 6.

Beodice in loc.

Davenant, ubi  
supra.

First, Christ is ordained Head of a new Body, or race of Men (opposite to the first, whereof Adam was head, in whom all men have sinned, and are dead) which God by his Election from everlasting, framed and appointed, that in him they might all be gathered together, and by him made partakers of his Grace, Life, and Glory. This Decree God brings to pass in due time, bestowing all his favours upon his Church in their sacred Communion with Christ: He hath chosen us in Christ, is, as if he had said, *Nos plane perditos in primo Adamo, per predestinationem donatos fuisse secundo, ut in eo, ac per eum Dei favorem & vitam aeternam consequeremur: Christus ipse predestinatur incarnandus, & miseris atque lapsis in redemptorem mittendus, & in hoc incarnando Dei Filio homines predestinati fuerunt ad vitam*; We were presented unto God, as lost in our first Head, Adam; therefore God gave a second Head, Christ Jesus. But where be his Members, seeing none can descend from Christ by propagation? God makes them by Election; God predestinated us to the Adoption of Children by Jesus Christ; he chose us out of lost Mankind, and gave us to his own Son, to be made Sons by our Communion with him.

Now.

Now although we know little of the order of Gods Decrees, by reason of our narrow understandings, and therefore it is not fit to move disputes thereupon; yet I conceive that they mistake, who think that God did first predestinate to life a certain number of men, and then by occasion of them, did ordain Christ, onely as the subordinate means of executing that Decree, my opinion hereof is grounded on these Scriptures, *Rom. 8. 29. God did predestinate us to be conformed to the Image of his Son.* Now seeing Christ is the pattern, according to which we are predestinated to be conformed, it must needs be that the pattern is first formed, and then they that are fashioned according to the pattern. Again, *Ephes. 1. 5. it is said, We are predestinated unto the Adoption of Children by Jesus Christ.* Our Adoption unto Son-ship is in the naturall Son; Christ is the naturall Heir, we are Joynt-heirs Rom. 8. 17. with Christ: This is the order, *I goe to my Father and your Father, to my God and your God;* Christ is the first beloved, and we second beloveds. Christ is the Image of the invisible God, the first-born of every Creature, and he is before all things, Eph. 1. 3, 4. and he is the Head of the Body, the Church, *Col 1. 15, 17, 18.* we are blessed in Christ; even as he hath God for his God by Covenant, so we have this blessing of Election in Christ, God-man, as the Head and first Elect, after whom, and in whom, all his Members (for order of Nature) are elected.

Secondly, We are chosen in Christ, as Mediator; for Gods purpose of giving eternall life, doth presuppose a purpose of giving a Mediatour, and his purpose of giving a Mediatour, doth presuppose an intention of satisfying his Justice for the Sins of his Elect, that so his love might justly save, and his giving of a Mediatour to satisfy his Justice for the Sins of his Elect, doth presuppose a good will and intention to save them; for it was an infinite love to mankind, when as it was not in the wit or power of man to satisfy for one soul, that God should provide a price out of his own store: His meer love gave Christ to us, the same love gave us to Christ.

Thus you see what reference Gods Act electing hath unto Christ: He hath chosen us in Christ, as our Head, and we



1 Thes. 5. 9.

Rom. 5. 8.  
- Ezek. 16. 6.  
1 Joh. 4. 9, 14.

Members to be conformed to him, and as Mediatour to make way for his love; for *he hath appointed us, not unto Wrath, but to obtain salvation by Jesus Christ*; so then that word (*in him*) to choose us *in him*, doth not note the state of the person chosen, as if he were actually existing in Christ by Faith, when he is chosen; or as if his Faith were a condition to make him eligible, for Faith is the gift of God; neither doth it imply that Christs satisfaction is the meritorious cause of our election (for *God loved us when we were enemies, and chose us in our blood, and sent his Son to reconcile us to himself.*) 2 Corinth. 5. 18, 19. *All things are of God, who hath reconciled us to himself by Jesus Christ.* God did not elect us, because Christ was sent to die for us; but because God would reconcile us to himself, therefore he sent his Son to die; the sending of his Son is the fruit of Gods love, not the cause thereof, as you shall see more anon.

Col. 2. 3.  
Ephes. 1. 3.

To choose us in him therefore, doth relate to the Act of God electing, not to the Object, about which it is exercised, and so that phrase (*in him*) noteth the *order*, in which we come to be elected, not the *cause* of Election; and it carrieth this sense; it pleased the Lord of his infinite love and pity to lost Mankind, to appoint Jesus Christ to take our Nature, to be an Head and Mediatour to all those whom he should choose out of that state of sin and misery; and because we were not capable of an immediate union with God, therefore God ordained that all good things, intended and prepared by the love of Election, should be enjoyed by our sacred Communion with him, *in whom*, as in the store-house of Grace, they are *laid up*, and disposed and *in whom we are blessed with all spiritnall blessings in heavenly things.*

This first Branch of our distinction, cuts off all profane conceits about the Decrees of God, in as much as all the Elect have intimate and sacred Communion with Christ.

2d. Proposition  
of the 1st.  
Branch.

Now follows the second thing affirmed, in our Distinction, which concerns Reprobation; and it is this, Consider the parties rejected absolutely in themselves, as Objects presented before the Lord to be disposed of in a way of Justice, and then our position is this, God doth not condemn, neither did he

he decree, or ordain any unto condemnation, but Sinners, and for Sin; God doth shew mercy, because he will, but he will not have men to perish, because it is his will, but because of their sins. *Tribulation and anguish upon every soule of man that doth evill.* That's the Rule. Rom. 2 9.

Reprobation is a preterition or passing by, or a purpose not to have mercy upon some of the lost Sons of *Adam*, but to leave them to perish in their sins: Our Reformed Divines do warily distinguish of a two-fold Act in Reprobation; the first negative (namely) *Propositum non miserendi seu pretereundi*, a purpose not to have mercy on them: the other positive (namely) *Propositum damnandi, & ordinatio ad exitium, ut justam pœnam*, a purpose to execute wrath on Transgressors, because of their sins, his Justice so requiring: But these two Acts are not to be severed, forasmuch as those on whom he will not have mercy, he intends to punish for their sinnes: for to my apprehension, there is no other decree of Reprobation, but this purpose of God, to execute that judiciary Sentence of death on all mankind, for breach of the first covenant of Obedience made with *Adam*, which Covenant, the wicked do proceed to break more and more by their daily sins, and so work out their own Damnation, by their Hypocrisie, Disobedience, and wilfull contempt of Gods Word. What Reprobation is. Syn. Dort Art. 1. pag 42.

The nature of Reprobation.

That first Covenant stands still in force against all the world, All are under it; and Gods justice must be satisfied for all the disobedience of the Sons of *Adam*; yet with this gracious and blessed difference; God punisheth the sins of the Elect in the person of Christ, but the sinnes of others in their own persons; on the one sort he shewes the severity of his Law and Justice; on the other, the rich mercy of the Gospel. This is the *Grace* of the Gospel so much magnified by the Apostle, not that the *Law* is made voyd by it: But whereas God might have required full payment and satisfaction in our own persons, he doth accept it in the person of Christ, and so we have a protection against the damnatory sentence of sin and the law; which seeing the unregenerate world, being out of Christ, have not, they must answer for themselves. John 8. 24. John 16. 9.

The state of Nature in which we remain untill we be regenerate State of Nature miserable.



Col. 1. 21.

Syn. Dort.

1. Art. pag. 15.

Thesis 5.

1. Reas.

2. Reas.  
They are sin-  
ners before they  
are objects of  
Wrath.

3. Reas.

nerate, and planted effectually into Christ, is first a state of Condemnation: *John 3. 3.* Secondly, it is a state of Death in Sin. *Ephes. 2. 1. Dead in Sins and Trespasses.* Thirdly, a state of Enmity, they are enemies to God, and God to them. *Rom. 8. 7. The carnall minde is enmity against God, it is not subject to the Law of God:* Fourthly, a state of Insufficiency to help our selves: *Rom. 5. 6. We were without strength:* And is it a light thing to be found in such a state as this? Is it a light thing to be dead in Sins and Trespasses? to be an Enemy to God? to be a Child of wrath? May not God justly cast off, and punish such a generation and race of Men? And what shall we do, if God did not deliver us from this state of Death? in this state God finds us all, out of this state he chooseth some. In this state he leaveth others to go on in sin, and perish for ever: And this is it which I said before (namely) that God doth not condemn, nor decree to condemn any, but Sinners, and for Sin, originall and actuall: And so did our Divines conclude in the Synod of *Dordt*, *Deum neminem damnat, aut damnationi destinat, nisi ex consideratione peccati.*

This is farther proved by these Reasons following: No man is ordained unto punishment justly, but for some fault: But Damnation is an act of punishing-justice, therefore it doth presuppose a fault going before it: And hereof God will sufficiently convince the Reprobates; God will not deal with them by way of Sovereignty, or Power, but of Justice; they shall not say, that they are over-powered, and so cast into Hell, but at the day of the Declaration of Gods righteous Judgements, their mouths shall be stopped, and all ungodly ones be convinced of all their evill deeds which they have committed.

The Reprobates are called *vessels of wrath*, *Rom. 9. 22.* Now the wrath of God is against sinne, and onely against sinne, according as it is said, *Rom. 1. 18. The wrath of God is revealed from heaven, against all ungodlinesse and unrighteousnesse of men.*

Lastly, Such as God doth punish in time, such onely did he decree before time to be punished; for there is not one rule of

of punishing, and another of decreeing punishments; Gods Execution shews his Intention, and therefore seeing he doth actually punish none but for sin, therefore I conclude that he doth not reprobate or ordain unto punishment any but Sinners, and that for Sin.

Wherefore, as in our Protestant Writers, I judge it better to forbear those unscripturall termes of *absolute*, *peremptory*, *irrespective* Decree of Reprobation, because they minister matter of strife, by occasion of which, our Doctrine is misrepresented, and rendred odious with horrid consequences; so I humbly crave leave to declare on behalf of the Protestant Religion (accounting for the Protestants Doctrine, not what this or that Doctor doth hold, or teach, but what is set forth by the Protestant Churches in their publique Confessions of Faith, and in their Synodical Acts) that we hold not, that God created men to shew his power in their destruction; neither do we hold, that God ever decreed to punish his reasonable Creatures, as it is a Creature, or that God would have men to perish, because it is his will, without respect of the Creatures sin deserving punishment. This branch of our distinction thus opened, cuts off all blasphemous conceits about Gods decree of Reprobation.

Now follows the second branch of our distinction, which saith thus, If ye consider the persons elected, or rejected, compared one with the other, that then they are both alike before the Lord; and God doth not choose one, nor refuse the other for any Goodnesse or Wickednesse, for any Faith or Unbelief, that he sees in one more than in the other, but meerly because it is his good pleasure so to do. If ye ask why *Peter* is chosen rather than *Judas*, or why *Judas* is rejected rather than *Peter*, there is no cause, motive, or condition in the parties themselves, to be rendred of this discrimination, but onely Gods good pleasure, which he purposed in himself, which the Apostle calls *The mysterie of his Will*, Eph. 1.9. and *the counsell of his own will*, ver. 11. And herein God shews the freeness of his Grace, and the soveraignty of his Power, *I will have mercy upon whom I will have mercy, and whom he will he hardneth*, Rom. 9.15, 18.

Use.

2. Branch of our distinction.

Comparative election and reprobation.

This



Doctr.

This is that truth which I promised to prove (namely) that it is suitable to God to shew mercy to some in misery, and to passe by others in the same condition, and that without consideration or fore-sight of Faith, or any other quality in them whom he chooseth, more than in them whom he rejecteth: In this Comparative sense the nature of Gods Election is best discerned; if God did love all to life, there would be Love indeed, but no Election; for he that taketh all, maketh no choice of any; if he did choose upon fore-sight of Faith, as a condition in the Object to be chosen, then Election should not stand in the will and purpose of him that calleth, but of him that is called; it would be *of him that willeth, and of him that runneth, and not of God that sheweth mercy,* Rom. 9. 11, 16.

To make way to the proofs, I shall give you a short view of the *Arminian* Doctrine touching this matter, the rather that our adversaries may see from whose sparks it is that they have kindled their new lights.

*At the Synod of Dort the Arminians do thus declare their opinion, touching Election and Reprobation. (Namely)*

*Est duplex decretum predestinationis, primum generale, quo constituit Deus pro liberissimo suo arbitratu credentes salvare, incredulos reprobare, id est, ex multis possibilibus unam certam quandam rationem in mente sua designare & statnere, secundum quam salvare velit & damnare; Estq; electio conditionis seu modi quo vult servare.*

First, That God hath decreed in generall to save such as believe in Christ, and to cast away unbelievers, not determining of particular persons which shall be saved, and who not: But whereas there were many other qualities which God might have pitched upon, to be made the condition of our Election & Salvation, he did out of his good pleasure, appoint Faith to be that condition: And on the contrary, unbelief to be

Se-

*Secundum est speciale, quo constituit juxta pracedens illud decretum, hos salvare, illos perdere, id est, hos consideratos, ut fideles aeternae vitae destinare; illos consideratos, ut infideles, sive qui credere nolunt, aeternae morti atque exitio addicere.*

*Primum illud decretum Dei liberrimum est, nullamque aliam causam habet, quam puram-putam Dei voluntatem; Posterius decretum, quia priori innixum est, fidei atque infidelitatis intuitum presupponit innititurque praescientiae Dei, quâ ab aeterno scivit, quinam juxta ejusmodi administrationem mediorum credituri sint, & perseveraturi. Armin. Antiperkins. p. 119. item pag. 756, 757.*

*Qui ad finem usque vita in fide perseverant & in eadem moriuntur, hos solos electos intelligi volumus, quae causa etiam est, cur peremptoriae electionis mentionem fecerimus; Idcirco electio haec ad gloriam dupliciter considerari potest, vel sub ratione finis, cum media, quae obtinendo*  
isti

be the condition or cause of Reprobation.

Secondly, As for particular persons, God chooseth none more than others, till he see whether they will believe or not.

Thirdly, And because many that believe may fall away, and many that believed not, may repent and believe in Christ, therefore they teach that Believers themselves are not fully & peremptorily elected, till they are about to die, having persevered in the Faith; nor Unbelievers reprobated, but upon consideration of their finall impenitency and unbelief: no man, say they, is reprobated, till the point of death, when there is no more place for repentance.

Lastly, Though God from eternity knew who they were that would believe, and who would not, and accordingly did ordaine them to life or death, yet all this was done out of his fore-sight of their Faith, and Unbelief, as conditions required in the parties elected or rejected, and



*isti fini sunt necessaria, conferantur; quæ quia respici, & rejici possunt, ideo eam electionem ad gloriam intelligi volumus, quæ peremptoria est & æternæ salutis Communicati-  
onem actualem sibi conjunctam habet, & dicitur electio sub ratione præmii, cum scilicet Deus illis actu conferre vult gloriam, tanquam fidei & obedientiæ ab illis prestitæ mercedem, ac præmium: Acta & scripta Synodalia Remonstrantium Art. 1. pag. 5, 6, 7, 8.*

going before, and leading or determining the Act of Gods will then put forth, in regard of which foresight of his, which beholdeth all things as present, which are to come, they all were unto God, & in his consideration, as having performed the condition of Faith and Obedience actually, and thereupon were elected and rewarded with glory; the other with everlasting shame.

This is the summe and substance of their Doctrine, wherein they erre four waies :

Stegman pag.  
229.

Arminians.  
1. Error.

First, In that they ascribe to God onely a generall Decree to save, *Quoddam genus hominum tantum, non quosdam certos homines*, not particular persons, but such a sort of men, Believers in generall, they make election to be, not of particular persons, but of a quality, and those persons in whom he findeth that quality (namely) of Faith and Obedience, those persons he electeth to salvation, for the quality he findeth in them : Though it be true, that God hath appointed Faith to be the means, by which he will actually bring his Elect to salvation, according to that of the Apostle, *2 Thes 2. 13. God hath from the beginning, chosen you to salvation through sanctification of the Spirit, and belief of the Truth*, yet this is not the decree of Election, much lesse the whole and entire decree of Election so much admired and celebrated by the Apostle.

1. Reason.

For by his Decree God doth ordain certain persons to salvation, not things, or qualities (as hath beene proved *Sect. 1. of this 6. Chap.*) these qualities come in as means subordinated for the fulfilling and execution of the Decree, as in the place now cited. Those words (*Through sanctification of the Spirit*

*Spirit and belief of the Truth*) doe respect the end, Salvation, as the means leading to it, not the Act of God electing, as the cause and condition thereof, as shall be proved by and by.

Besides, this generall Election is no Election at all, for by it, *Peter* (for examples sake) is no more chosen than *Judas*; if *Peter* happen to live and die a Believer, then he is chosen, and upon the same termes *Judas* is one of Gods elect, yea, *Peter* may be the Reprobate, and *Judas* the Elect, for any thing that God hath done for one more than the other; yea, *Clement*, and all those blessed soules, whose names were written in the book of Life, were no more elected to Life, according to their Doctrine, than they that be now damned in Hell.

2. Reason.

Philip. 4. 3.  
Rev. 17. 8.

The Scripture speaketh expressly of an individuall, nominal, particular Election of them that be heires of Glory, God hath chosen us and you, your names are written in Heaven: *The Lord knoweth them that are his*, he knoweth them all by their names, distinctly, being built upon his own foundation, and sealed as it were with his own Seale in the book of Life, he knows them after another manner than he knoweth *Hymeneus*, or *Philetus*, he knoweth them to stablish them, when others slide away from the truth, to keep them, when others are lost, even as a man knoweth all his goods and cattell, and neighbours, but his wife and children after a speciall manner, to provide portions for them, according to that which is said, *Mat. 25. 34. Come ye blessed children of my father, receive the kingdome prepared for you.* At the end of the world there shall be a separation made between Men and Men, as a Shepherd divideth the *Sheep* from the *Goats*, ver. 32. Now upon the Separation, the Kingdom is given to them for whom it was prepared; it was not prepared for some, and given to others: it is at last given to certain particular persons, therefore for them it was prepared in Gods Predestination.

3. Reason.

2 Tim. 1. 19.

They erre in saying that there were many other things which God might have chosen to be the conditions of our Election and Salvation, but God, according to the good pleasure of his will, did freely make choice of Faith in Christ,

2. Error.



Eph. 1. 6, 7, 8, 9. to be that condition : First, Let it be considered, how basely these men doe obscure the glory of Gods *Grace*, wherein he hath *made us accepted in the Beloved* ; For by this account, those high and glorious expressions of our being *predestinated according to the good pleasure of his will, to the praise of the glory of his Grace, according to the riches of his Grace, the mysterie of his Will*, shall amount to no more but this, that God, instead of our persons, hath chosen a quality, and that without any great thanks or cause of admiration, for he might have made choice of other qualities as well as that ; O what a flat, jejune, empty conceit is this of so high a mercy !

Gal. 3. 26. Secondly, but tell me in good earnest, Is there any other way ? Yea, many other waies possible to make us the *children of God*, besides *faith in Christ Jesus* : Christ prayed, *Father, if it be possible, let this cup passe from me* : Christs prayer was heard, and if it had been possible by any other way, to save a sinner, Christ had not died. *There is no other name under heaven given, by which men must be saved, neither is there salvation in any other, but in Christ*, nor any other means to be partakers of Christ, but by *Faith*. Thus is Christs righteousness obscured, and made void, for if there be many other conditions that would serve the turne, Christ died in vain.

1 Cor. 1. 20, 21. Thirdly, How shamefully is the wisdom of God obscured by this Doctrine ! It was beyond the wit of Man or Angel to devise a way, how a Sinner might be justified, and God remain just. *Where is the Wise? where is the Scribe? where is the Disputer of this world? When the world by all their wisdom knew not God, it pleased God by the foolishnesse of preaching, to save them that believe* : None of the Princes of the world knew it ; nay, the holy *Angels* stand amazed, admiring the wisdom of God in contriving mans salvation ; for *to them is made knowne by the Church, the manifold wisdom of God, that wisdom, which is so highly extolled above all understanding, the wisdom of God in a mysterie, the hidden wisdom of God, wherein he hath abounded unto us in all wisdom and prudence* : Now why did God (as I may speak with reverence) set his wisdom on work to find out this way for his mercy, if this be  
but

1 Pet. 1. 12.  
Eph. 3. 10.

1 Cor. 2. 7.  
Eph. 1. 8.

but one way of many as possible as this? It is pity an Arminian wit had not been called to counsell, he could have told of twenty other waies as fit to be the conditions of Election and Salvation, as Faith in Christ Jesus: But we must not wonder at this, if we call to mind, that when they speak of Faith in Christ, they take it for the *τὸ credere*, for the very Act of believing, as it is a quality, not an instrument, laying hold on Christ, and then indeed many other conditions might have been thought on and accepted, according to the good pleasure of his will. Thus God might have appointed Prudence, or Valour, or Charity, or Temperance, or Patience, to be the conditions of Salvation, and decreed that these persons, in whom he should find the quality resolved on, should be elected and glorified: But abandoning this carnall, Jewish, legall, dunghill conceit of setting up in our imaginations any other possible condition of mercy; let us labour to be found in Christ, not having any other righteousness, but the righteousness of Christ, which is by Faith.

Thirdly, They erre in saying that (*fidelis perseveraturus*) a Believer in the point of death, is the Object of Gods compleat, full, and irrevocable election unto life; they hold, that Believers in this life are elected, yet with an election that is incompleat, revocable and alterable, God is feigned to suspend his full determination of any man, till he be dying, and have actually performed the condition required in *objecto eligibili*, in the party to be chosen (namely) perseverance in the Faith: The ground of this Error is another Error (namely) that true Believers may fall away, and so he that is an elect Vessel to day, may be a Reprobate to morrow, or before he die: *Fatemur enim non illubentes, eos qui ad tempus verâ fide credunt, pro isto tempore in gratiâ esse & proinde non minore jure electos dici posse, quàm justificatos; quia videlicet in statu illo sunt, in quo si perseverarent, re verâ aternam gloriam consecuturi essent, tamen à fide suâ deficere possunt, imò non raro deficiunt.* This is their judgement declared at the Synod of Dort.

Their third Error.

Ad Remonstr. Art. 1. pag 7.

I shall not here overthrow the ground of this Error, it shall suffice to discover the falshood of the opinion by two Arguments:

D d 3

First,



## 1. Reason.

First, The Apostles order in that golden Chain, *Rom. 8. 30.* is quite contrary to it, and is perverted by this opinion, for the links must be new placed, thus, whom he did *fore-know*, them he *called*, and whom he *called*, them he *justified*, and whom he *justified* (being now actuall Believers) them he *predestinated* (Predestination must come in there) and then immediately, whom he thus *predestinated*, them he *glorified*: The Text saies, that we are *predestinated* before we be *called* or *justified*; they say, nay, but we are first *called* and *justified* being actually in Christ by Faith, and then *predestinated*; The Text saies, we are *elected before the world was made*; they say, we are not *elected* till the world be ended, as to us: How can this opinion consist with those plaine words of the Apostle, *2 Tim. 1. 9. He called us with an holy calling, according to his own purpose and grace, which was given us in Christ Jesus, before the world began*; Note first, that the purpose and grace of God there goes before our *holy calling*, for our calling is according to that purpose. Secondly, that this purpose and grace was given to us *before the world began*, we were the subjects of divine Election, when that grace was first given us, and that was not in the end of our lives, but before the beginning of them.

## 2. Reason.

Secondly, This opinion doth confound *Predestination* with *Glorification*, as if they were not two, but one and the same thing; for thus they teach, that Gods full and determinate election of certain persons to glory, is to be considered *sub ratione premii*, under the notion of a reward, *cum illis actu & re ipsa conferre vult gloriam, tanquam fidei & obedientie, ab illis praestita mercedem & premium*; Et hanc electionem ad gloriam hic intelligi volumus, quae peremptoria est & aeterna salutis communicationem actualem & realem sibi conjunctam habet; when Believers have finished their course, then do they receive eternall life as the reward of their Faith and Obedience, which they call *Election*; And of this kinde of Election, say they, we would be understood, which hath joyned with it the actuall communication of Glory. And wherein doth this Election differ from *Glorification* it self? The rewarding and crowning of the faithfull with eternall life, is it not

As Remonstr.  
Art. 1. pag. 8.

not their Glorification? At the end of our daies, when we receive the end of our hopes, the salvation of our souls, we are not then to be looked upon as persons to be chosen, but already chosen, and now to be brought into possession which was so long ago prepared for them. I conclude with that of *S. Paul*, 2 Tim. 4. 7, 8. *I have finished my Course, I have kept the Faith, henceforth*, What henceforth doth he expect, that God should elect him to a Crown of life? No, but he expects that God should now bestow it; *Henceforth there is laid up for me a Crown*; that is, upon the finishing of his Course, and keeping of the Faith, the very next thing is the giving of the Crown.

Lastly, By this opinion Election and Predestination be quite thrust out of doore; there is no Election till we have finished our course say they, and when we have finished it, then immediately comes our Glorification; at which time, as there will be no need of Election; so there will be no place for it. Thus is the great myserie of Gods Grace, that first Grace, from whence are derived all other Graces, and helps effectually for the obtaining our blessed end, made void, and to have no place in the course of mans Salvation. 3. Reason.

I come now to their fourth Error, which groundeth the act of Gods Predestination upon his fore-sight of mans Faith, or of some goodnesse in them whom he chooseth, more than in others whom he rejecteth. 4. Error.

Contrary unto which Error, I have laid my third Conclusion, and it is the summe of the second Branch of my distinction, (namely) if you consider the person Elected and Reprobated as compared one with the other, then they are both alike before the Lord: God doth not choose one for any Faith or goodnesse foreseene in him, more than in the other, whom he rejecteth, but meerely because it is his good pleasure so to do.

First, True it is, that they which believe and obey the Gospel, are the elect of God.

Secondly, It is also true, that God foresees all things that are to come, good and evill: But false it is, that our Election dependeth upon such conditions foreseen; The truth



truth of my Assertion is evidenced by these following Arguments.

i. *Argument.*

If Election doth go before our Faith and Obedience, then Faith and Obedience are not the causes, or foregoing conditions, upon which our Election doth depend: But Election doth go before Faith and Obedience (we were elected before we had Faith, or considered, as having faith) Therefore Gods Election doth not depend on them. The first part of this Argument is cleare in common sense, for that which is done already, doth not depend upon a condition or quality that follows after.

The Minor Proposition (namely) that Election goeth before Faith, is proved by these two places of Scripture. First, that place *Ro. 8. 30. Whom he d'd predestinate, them he also called, &c.* It is evident, that Glorifying cometh after Justifying, Justifying after Calling, Calling after Predestinating or choosing unto life; therefore these Graces are after Predestination, not causes of it, Faith and Obedience to the Gospel comes after Calling (no man has Faith till he be called by the Gospel) and Calling comes after Predestination; therefore Faith it self must needs come after Predestination.

*Ephes. 1. 4, 5.*

Secondly, Faith and Holinesse are the fruits and effects of Election, therefore not the causes, or precedaneous conditions thereof; the Effect is ever after the Cause, the Fountain is before the Stream: Now Gods Love in our Election is the Fountain from whence the blessed Streames of Faith, Adoption, and Sanctification do flow, for so it is written, *God hath chosen us in Christ, that we should be holy, not because we were holy, unto the Adoption of Children through Faith in Jesus Christ, not because we were so: Our Holinesse and our Adoption are things that we are chosen unto, and do follow Election; But are not things going before, and which we are chosen for: Hence Faith is called the Faith of Gods Elect, because to them it is given to believe, and to know the mysteries of the Kingdome of God, according to that saying, Acts 13. 48. As many as were ordained to eternall life, believed: which plainly teacheth, that Gods ordaining to life went before their believing; it is not said, as many as believed (before-*

*Titus 1. 1.*  
*Phil. 1. 29.*

fore-hand) were ordained to life; but as many as were ordained to life, believed; Gods mercy ordained the means, as he did the end, and the means proved effectually to them, not to all that heard it.

If it be objected, *That Election doth indeed goe before Faith, or any other condition actually performed, but not before the foresight of it.*

Obj.

The Answer is easie (namely) unto God, things foreseen are as if they were present; God beholdeth all things to come, as present, and therefore if Election do not depend upon actually Faith, neither doth it upon the foresight of it, *conditiones praestitae*, and *praescitae* performed and foreseen, are all one in this dispute; and if one be excluded, so are the other also.

Ans.

And surely, if Gods foresight had altered the case between the two Brothers, *Jacob* and *Esau*, he could have said, that though for the present they were both alike, having done neither good nor evill, yet in Gods foresight they were not equall, and therefore God loved the one, and hated the other, but not allowing of any such quirk, he placeth the difference between them onely in the purpose of him that calleth. These works of Faith, Holinesse, Obedience, and the like, as in time they flowed from the grace of God; so they were foreseene likewise no otherwise, than as effects of his Grace in us, and consequently not as Causes or inducements to God to Elect us to eternall life, as will farther appeare by the other Arguments that follow.

Rom. 9. 11.

Our second Argument is this, God foresees no good in the Creature, which himselfe does not intend to worke. Every spirituall good in us is of Gods owne working, therefore he cannot foresee it in us, unlesse he have decreed to work it in us; for every thing that comes to passe, doth presuppose some act of Gods will (either permissive, and Ordinate, or Operative) seeing against or without his will nothing can be; and if a thing never be, it cannot be foreseen, *Scientia visionis sequitur voluntatis decretum*, is a true Rule, *Quod praescivit Deus, praescit* (saith *Arminius*) *quia futurum est; & ideo futurum est, quia voluit Deus, qui operatur omnia secundum*

2. Arg.

Isa. 26. 12.

Phil. 2. 13.

Alvarez.

Armin. p 712.

Eph. 1. 11.



Rom. 11. 32.

Gal. 3. 22.

Ephes. 2. 8.

*Propositum voluntatis suæ* : That which God foresees, he foresees it because it shall come to passe, and it shall come to pass, because God hath commanded or willed it : Hence it is, that I said just now, God cannot foresee any good (Faith in us) unlesse he have decreed to work it in us : Where shall God finde Faith, seeing he hath *shut up all in unbelief* ? *The Scripture hath concluded, or shut up all under Sin. There is not one that doth good, no not one. Faith is not of our selves, it is the gift of God.* So then he findeth not Faith in his Elect, but giveth them Faith. Secondly, and if he give it them, that he might elect us, the case is still the same, and the difficulty the same ; for the Question will still be, Why doth God give faith to some, and not to others ? Why doth not God make all men willing to believe and obey ? And the Answer must be the same, which we give to them that ask, Why doth God choose some and not others in the same condition ? It must at last be all resolved into his owne will, *He hath mercy on whom he will.* His grace is his owne, he may give it where he will, and if he have given Grace to any of us, let us praise him for his mercy, and when we see others left without Grace, let us reverence him for his unsearchable judgements.

Answ.

This Argument may be presented in a more easie forme thus : I demand concerning Gods Elect, Did God find them good, and so choose them, or make them good, that he might choose them ? or did he choose them when they were sinners to make them good and holy ?

First, God did not find them good and so choose them, for then there is some good in the Creatures, which God hath not wrought, yea, that great good of turning our selves to God by Faith, whereas others having the same helps, turned not ; This cannot be admitted of by Gods word for two Reasons :

First, Because then *Man* should have whereof to glory, as having made himself to differ.

Secondly, Because it would follow, that we first chose him, not he us, contrary unto that *John 15. 16. You have not chosen me, but I have chosen you* ; for by the Doctrine of Election upon foresight of our Faith embracing Christ, it will follow, that we first chose Christ by Faith, and not he us,

us, we embrace him first, and then God electeth us.

Secondly, Did God make us holy, that we might be eligible, or fit Objects of our Election? No; but he chose us when we were lost Sinners, he pitied us in our Blood, he chose us that we should be holy, he found us not holy; *Paul* saith that *God justifieth the ungodly*; and if we were ungodly, when we were justified, then it is certain, we were so when we were chosen; for *Justification* is after *Predestination*, therefore he chose the ungodly, and unholy, and strangers, that they might be made godly, and holy, and children through Grace.

Rom. 4.5.

Rom. 8.30.

Thirdly, If God did give us Faith first, and then upon sight thereof, did choose us, yet this would no whit advantage the cause, or remove the inconveniencies and absurdities; for the removall of which, this Election, upon foreseen Faith, was first invented; for still it is Gods grace that maketh thee to differ, if he foresee in us nothing but what he himself worketh of his meer grace, then his Act of Election doth not depend upon any foreseen quality in us, as a condition thereof, moving God to elect; for all doth proceed from himself, and then the difficulty is still the same; for tell me, Why did God give grace to one, and not to the other? Why Faith to one, and not to others? That which answers this question will answer the other also; Why did God decree to save one, and not the other? And the answer to both, can be no other than because it so pleased him.

Our third Argument against foreseen Faith, as the condition before-hand required in the party to be chosen, is this, Because it doth pervert, enervate, and overthrow the Apostles reasoning in *Rom. 9. chap.* for this provisionall Election being granted, you may read many verses of that backward; you must read verse 11. thus, *The Children being before God, as already born, and having done the one good, the other evill, (Jacob being looked upon, as one that feared God, Esau as a profane person, that sold his Birth-right) that the purpose of God, according to election, might stand, not of him that calleth, but of works, It was said, Godly Jacob have I loved, Profane Esau have I hated, and so there is no unrighteousness with God; or he saith, I will have mercy on whom I will have mercy; nay, not so,*

3. Arg.

Rom. 9.  
Verse. 11.

13.

14.

15.

Verse 16.



Ver. 19.

*for then there were unrighteousnesse with God, but I will have mercy on whom I finde cause to have mercy : So then it is of him that willet, and of him that runneth, and not of God, that sheweth mercy : Thou needest not say then unto me, Why doth he yet finde fault ?* ver. 19. forasmuch as there is a plain reason of his will to be assigned (namely) God hath regard to Faith in one, and Infidelity in the other, *and therefore O Man, who art thou, that repliest against God ?* Thou hast no cause to expostulate with God, seeing he can give this account to the Creature of his actions, that his Decree doth proceed not upon termes of Will, or Sovereignty, but of Justice and Equity, rendring to every man according to his deeds : It is free for God to choose Faith to be the condition going before Election, and it is just with God to cast away them that will not submit to this condition; for ver. 21. *The Potter hath power of the Clay, to make one vessell to honour, another to dishonour, yet he is not to be blamed, if when he sees a good piece of Clay fit matter for a curious vessell, he does preferre that before a courser Clay, that will not endure to be wrought to a good vessell : According to that opinion this is the sense and drift of that Scripture, which because it doth directly contradict and overthrow the scope of the Apostle, it is to be abhorred, as measuring the mysteries of God by, and arraigning his unsearchable waies at the bar of carnall Reason.*

To conclude this point, I note more particularly, four things in that ninth chapter to the *Romans*, which can no waies consist with this opinion of previsionall Election.

First, The Apostle discoursing of the casting off of some of the Jewes, and not others; he doth industriously, and accurately presuppose and presse an equality and parity, and exclude all consideration of inequality, by reason of good or evill in the persons, as the moving cause or condition, why one should be chosen, and not the other, as *Jacob* and *Esau*, Children of one Father, and one Mother, not yet born, having done neither good or evill, &c. And so in the comparison of the Potter, he doth shew Gods freedome to choose or refuse, when the Persons be every way as the same Clay, in the same Case, in the same Condition.

Second-

Secondly, By what Analogie of reason can *Eſau*, which had as yet *done no evill*, be a type or figure of men rejected for doing evil, for persevering in unbelief; and how can *Jacob*, which as yet had *done no good*, be a type and figure of men elected, for the good they have done for their perseverance in Faith?

Thirdly, that instance of the *Potter*, if the *Potter* should thus reason and resolve with himselfe, if the whole lump be capable of an excellent form, then I will make it up all into Vessels of Honour, but else into Vessels for baser uses; if he should thus reason, then where were his *power over the Clay*? Would it not then follow, that it was in the *Clay*, and not in the *power* of the *Potter*, that this is a Vessel for best uses, and that for baser?

Fourthly, It would cease to be a myſterie, there would be no cause to wonder and admire at *S. Paul's* Doctrine of Election and Reprobation, neither were there any cause why *S. Paul* should move such an objection, *Why doth God finde fault? for who hath resisted his will?* v. 19. And at last answers the Objection, and stops mans mouth with the absoluteneſſe and freedome of Gods will, if there were any other cause or condition in the Persons themselves, of their Election and Reprobation.

The Answer had been easie: This hath God done, because he saw good in one, and obstinate impenitency in the other; although the will of God be alwaies grounded upon reason for whatsoever he doth, yet he is not to give an account to us of his actions, why he disposeth thus and thus of men; and therefore the Apostle here stoppeth the mouth of all that move such curious questions, with *Nay, but O Man, who art thou that repliest against God?* The Apostle saith, *Eph. 1. 11. that God worketh all things after the counsel of his own wil:* note from thence, that the things, which he decreeth and purposeth, are most perfectly wise and good; there is reason enough in God for whatsoever he doth, for he doth all things by *Counsel*; yet secondly, it is a *Counsel* of his *Will*, and therefore unsearchable; we must not measure it by our reason, considering that the Will of God is *unsearchable*; No man hath been his *Counsellour*.



Thus I have at length dispatched my three Conclusions, (namely)

First, That there is such a Decree in Gods fore-ordaining mens future estate, and what that Decree is.

Secondly, That none but the Elect are saved.

Thirdly, That God doth shew mercy on some in misery, and passe by others in the same condition, and that without the foresight of any condition in the party chosen: And what hath the Adversary to reply against this Truth?

1. Obj.

Lond. Test.  
p. 8.

Ans.

He saith, *It is not suitable to God, to pick and choose among men, in shewing mercy, because he may as well cease to be, as to withhold mercy from any one in misery; if he did, the defect must be in his heart, or in his ability; now know it is not for want of ability, if God shew not mercy to all, and to ascribe it to his heart, or his will, is to blaspheme his excellent Name and Nature.*

The Answer is easie: First, God is a most free Agent, and therefore doth shew mercy, not by any necessity of Nature, but according to the freeness of his will, *I will have mercy on whom I will*, and who shall challenge him for it?

προσωπολη-  
φία.  
Culpanda est in  
judicialibus, non  
in gratuitis:

Secondly, If God were to distribute Justice, then all men in the same case, should speed alike; but Election is an act not of Justice, but of Grace and favour; his Grace is his own, he may give it where he will, and none have cause to complain: Let it suffice, God oweth us nothing, except Death for our Sins; acts of Justice are deserved, but acts of Grace are free, not due, nor deserved by any one.

Thirdly, God will be glorified in his Justice as well as in his mercy. Rom. 9. 17, 22, 23. *For this cause I raised thee up, that my name might be declared throughout all the earth*, therefore it is no blaspheming of his excellent name, to say, that God will not have mercy on all.

This Doctrine of Election is suitable, first, to Gods Wisdom, forasmuch as in contriving the salvation of a Sinner, is made known the manifold wisdom of God.

2. To his Justice, which taketh vengeance on all the sinnes of Mankind, either in their own persons, or in the person of Christ.

3. To

3. To his Truth, Who will perform his Covenant made Rom.9 6. with *Abraham*, though many of *Abrahams* posterity be cast away? *What if some did not believe, shall their unbelief make the faith of God without effect? God forbid, Rom.3.3.*

4. To his Holinesse; for he ordaineth none to salvation, but through sanctification of the Spirit; he chooseth us in *Christ*.

5. And lastly, it is suitable to his Love and Goodnesse, who will make some partakers of his blessednesse, being not willing that ail should perish, though all had destroyed themselves: These are conceits too weak to overthrow the eternall Decrees of God.

The strongest Arguments that I have met withall in English, against Gods Decree, of Reprobation especially, are managed by the Author of that Book, intituled, *Gods love to Mankinde*, a close Disputant. And to confesse the truth, I think his Arguments against the Superlapsarian way, to be unanswerable; But Mr. *Hurd* having set down our opinion, as he thought good himself, and not as the truth is; (for he feigneth us to hold an absolute Decree of Reprobation by the Will of God, without respect to sin; his words are these, pag.3. *They both* (saith he) (that is, both they of the Superlapsarian and Sublapsarian judgement) contend, that the moving cause of Reprobation is the alone Will of God, and not the Sin of Man, originall or actuall. I say, our Doctrine being thus misreported, and the Question mis-stated, as you may perceive by the Doctrine delivered in this Chapter; all his pains and Arguments serve to refute his own Fancies, not our Assertion.

The members and parts of the Distinction above mentioned, being fitly and warily applied, do discover the falshood, and inconsequence of most of his Arguments. As for example, We do not hold, neither does it follow of our Doctrine,

First, That God doth exercise any such absolute dominion or soveraignty over the reasonable Creatures, as to create such infinite multitudes of men, that he might torment them for ever, after a short life here ended, without any fault at all of theirs pre-existing in his eternall minde, for we have proved,

2. Obj.

Mr. Sam. Hurd.  
Gods love to  
Mankind, ann.  
1636.

I heare that his  
Book is answered  
by that judi-  
cious Bishop,  
Dr. Davenant,  
unto whom I  
refer you for  
the best satisfac-  
tion.

Five absurdi-  
ties falsely char-  
ged on our Do-  
ctrine of Pre-  
destination.



ved, that God does neither condemn, nor decree to be condemned, any but Sinners, and for Sin.

Nor Secondly, do we hold, that God decreed *Adam* to fall, otherwise than by permitting it; he never decreed either to do Sin, or command it to be done, neither did any Decree of God force *Adam* to sin: *Adam* sinned most freely, he brake a most easie Commandement (*Thou shalt not eat of the tree of Knowledge*) he had but one Commandement, he brake that; he believed the voice of the Tempter, which said, *Thou shalt not die*, more than the voice of God, which told him, *He should die in the day that he did eat thereof*.

A&S 14.16.

Gods love to  
mankind, p. 53,  
57.

Eccles. 7.29.

Rom. 5.17, 19.

Thirdly, Nor doth it follow of our Doctrine, that God in permitting *Adams* Fall, was the author of his sin, or of any the sins that followed thereupon. It is true, that God doth suffer sin to be, else there could be none; if God would absolutely hinder it; And it is as true, that a permissive decree is no cause of sin, because it is meerly extrinsecall to the sinner, and hath no influence at all upon the sinne: If a feeble house be upheld by props, he that shall take away those props, is the cause of the fall of that house: But the case is not so between God and *Adam*; *Adam* was made not feeble, but upright, and able to stand; God did not instill into his mind any evil; nay, God did not withdraw or take from him any Grace or strength formerly given him, onely he did not hinder him from falling, who was able to stand if he would; no power or fraud of Sathan, could have vanquished him, unlesse he himself would voluntarily yeild, which he did, and therefore had no excuse for his sin, when God called to an account: wherefore Mr. *Hurd* doth ill to charge our Doctrine with this foul aspersion, that God did bring men into an estate in which they cannot avoid sin, and then leave the Reprobate irrecoverably in it: For *God made man upright, but he found out many inventions*. By one mans disobedience, many were made sinners; By one mans offence, Death reigned by one; We ow our sin and misery unto our first Parents breach of Covenant. To shew it in a comparifon, Suppose some Father, or Master of a Family, should cast out of his house the Mother, that hath played the Harlot, and all her Bastard-brood,

brood, were not this just? And if the Children should complain of hard usage, and plead their innocency, saying, What evil have we done? Might not the Master of the house say to them, Go plead with your Mother, she is not my Wife, neither are you my Children, therefore away with the Mother and Brats together? Thus did God say to a generation of Idolaters, who were upon the point of being divorced from God, and cast off from being his people, *Lo-ammi, ye are not my People, and I will not be your God*, Hof. 1.9. They are brought in complaining of Gods dealing with them; the Lord stops their mouths, and sayes to them, *Plead with your Mother*, as if he should say, do not contend or quarrel with me, but plead with your Mother, Hof. 2.2. *For she is not my Wife, she hath broken Covenant with me by her Idolatries, neither am I her Husband, and therefore I will not have mercy upon her Children, for they be Children of whoredome*, ver 4. In like manner may God say to all that charge God for their being rejected in their naturall estate; go plead with *Adam*, for he brake Covenant with me, he wilfully disobeyed my voice, and so brought on himself and his posterity, the sentence of Death threatned, in case he should transgresse: Of this I shall speak again in the next chapter of Originall Sin.

Fourthly, We do not hold, nor doth it follow of our Doctrine, that Gods Decree does determine mans will to sin, or lay any necessity of sinning upon it; *Adam*, and all men after him, sin voluntarily of their own will, and by way of choice they refuse to hearken; wicked men are Authors of their own offences, they choose them, plot them, purpose and commit them; *God tempteth no man to evill*, much lesse forceth, or necessitateth any to evill: The reason is, because, wheresoever these two things concur (namely) Freedome from Violence and Necessity, with the full consent of Reason; there is the whole and true nature of Liberty. Though Gods Providence ordereth and governeth the evill wills and actions of men, yet he determines them not to evil; they act from principles of their own reason and judgement, whereby they judge of things good or evill, which accordingly

Gods love to mankind, pag. 35.  
James 1.17.  
Reason.

White's way, p. 267.



dingly they freely choose, or refuse, doe, or leave undone.

It doth not follow then, that all things come to passe of necessity, because of Gods Decree or Fore-knowledge; our memory is not the cause of things past, neither is our fore-knowledge of things to come; God doth foresee all things that are to come, both things certain, and things contingent, and his fore-knowledge is not deceived, yet his will and foresight laies no necessity upon mans will; Wicked men act wickedly and freely, because Wickednesse is in their wils; Godly men act graciously and freely, because Grace is in their wils: Grace is in their wils moving and inclining them to the thing that is good; their wils are set at liberty by Grace, which sanctifieth their reason and judgement, their consultations and the bent of their wils: God doth not infuse any Constraint into the mind of man to enforce it, nor any Error to seduce it, nor impose any Necessity to bind it: All things work according to the Law of their Creation, natural Agents naturally, contingent Things contingently, voluntary Agents voluntarily; the Godly are not good against their wils, for of unwilling God makes us willing to the thing that is good: and as for the Wicked, he needs not force or make them willing to Evil, or unwilling to Good, for they are so by nature.

1 Pet 1.10.

Fifthly, It doth not follow of our Doctrine, that all endeavours after Life and Salvation are in vain, for by *giving diligence*, we may *make our Calling and Election sure*: And certainly he doth not labour in vain, that attains to that Knowledge and sweet Assurance; if ye seek, knock, hearken and obey, ye are the Elect of God, as is declared above.

I shall examine two or thre of Mr. Hurds strongest Objections, and so conclude this Section.

1. Obj.

Ezek. 18. 23, 32.  
Ezek. 33. 11.

It is objected, That our Doctrine of Predestination doth make God a *Liar*, a *Dissembler*; the Scripture saith, that *God willet not the death of a sinner*, that *he hath no pleasure in the death of him that dieth*; and yet you say, that *he hath shut up many millions of men, lying in the fall under the sentence of death, under the bars of an everlasting and irrevocable Decree*. How can these stand together?

I answer : First, If God had pleasure in the death of a sinner, he would not have been at such costs for the saving of so many millions of souls, as he hath been by the Incarnation, Death, Sufferings, Resurrection, Ascension of his deare Son, and by establishing such a course of Ordinances for the conversion and salvation of Sinners.

Ans.

Secondly, God is resolved to execute the sentence of death upon many of the lost Sons of *Adam*, for breach of that first Covenant ; and so he told *Adam* beforehand, that he would do; here is no dissembling in all this.

Thirdly, Both these Propositions are true; *God willeth the death of a Sinner*, and *God willeth not the death of a Sinner* : Sinners that enjoy the means of Grace, of be two sorts; some there be whose hearts do melt and relent when they heare Gods voice ; they hearken and obey, and turn from the evil of their doings ; and God willeth not the death of such : Others there be that stop the ear, refuse to return, they will not come up to the terms of the Gospel ; and God willeth the punishment of such, that is, their death ; *The wrath of God is revealed from heaven against all unrighteousnesse of men* : Rom. I. 18. This is plain dealing, here is no dissembling in all this : And this is the very case of them, in *Ezek. 18. 21, 23, 32. If the wicked turn from his sins that he hath committed, he shall surely live and not die ; Have I any pleasure at all that the wicked should die, saith the Lord, and not that he should return from his waies and live ?* Here God commends his Love to poor Sinners that repent, and his impartial Justice against all that commit iniquity, *ver. 26. God willeth not the sin of a Sinner, nor his obstinacy in sin ; yet he willeth the punishment of obstinate Sinners, which is death ; if God did not in some sort will the death of a Sinner, how could he judge the World ? To punish for Sin is a work of Justice, as to pardon Sin, is a work of Mercy; and God willeth the work of his own Justice, God will wound the hairy scalp of such as go on still in their wickednesse.*

Yea, but *How can it stand with the truth and justice of God, to offer Christ and Salvation by the Gospel to many thousands of Reprobates, to whom he hath precisely in his absolute purpose,* 2. Obj. Gods love to Mankind, pag. 67.



Pag 68.

denied both a Power to believe, and a Christ to believe in? And how can he in equity require Faith in such, and be angry with them for not believing? Can we say, that God doth in good earnest will that those men should believe, whom he will not furnish with necessary power to believe?

Answ. 1.

I answer two things :

First, That though Christ, together with the gift of Faith and Grace, effectual to Conversion, be given only to the Elect; yet Salvation by the Gospel is generally and promiscuously offered unto all Sinners for two Reasons : First, because we do not know who be Elect, nor who be Reprobates; the Gospel finds them all sinners alike, and all alike capable of Salvation; the time of Separation is not yet come, neither are we able to make such a Separation, neither is it our office, the Angels shall do that at the end of the world; He that is not converted to day, may be converted to morrow; our Commission is, *Preach the Gospel to every creature*. The second Reason; the offer is general, to the intent that none of the Elect might be lost, and that all mouths might be stopped; seeing none are excluded that do not exclude themselves, they might all finde mercy, if they would but submit to the Gospel.

Answ. 2.

Secondly, I answer out of *Rom. 9.* where you have First, our Doctrine, ver. 18. *He hath mercy on whom he will have mercy, and whom he will he hardeneth* : Secondly, there is your Objection, ver. 19. *Thou wilt say then, why doth he yet finde fault? for who hath resisted his will?* Thirdly, you have S. Paul's Answer to your Objection, ver. 20. *Nay but O man, who art thou that repliest against God? Hath not the Potter power over the Clay? &c.*

In the Doctrine note two things : First, That those which be under mercy, he mollifieth, the rest he hardneth; that one is softned, it is of mercy, the other are hardned by withholding his Grace and Mercy; even as darknesse and frost are caused by the absence of the Sun, the Sun is not the cause of darknesse, nor of the Waters congealing into Ice, but yet both follow upon the absence of the Sun naturally.

Secondly, If the Question be asked why God doth mollifie some,

some, and harden others? the Text saies, it is because he will (*Whom he will he hardnetb*) upon this doth arise your Objection if God will not have mercy on us, but will leave us to be hardned, why then doth he find fault with us for our hardness of heart, seeing his will must stand? This is the force of your Objection: Now mark the Apostles Answer, ver. 20. *O man, who art thou that repliest against God?* The meaning of his Answer is this (namely) God may justly find fault with thy hardness of heart, though he for his part will not mollifie it; and with thy unbelief, though he intend not to give thee effectual means of Faith. He may justly find fault with thy ungodly courses, though he give thee no account; besides his own will why he will not soften thy heart: as if he should say, Who art thou that repliest against God? It is enough to tell thee that God will give Grace and Mercy to others, and not to thee. His Grace is his owne, his Gifts be his owne, he may give them to whom he will, and who shall challenge him for it? He owes thee nothing, but Death for thy Sins; he is not bound to restore thee.

*It is true, that God simply and absolutely is bound to no man, because he is a most free dispenser of his owne favours, where, and to whom he will; but yet he is conditionally bound two waies:*

Obj. 3.

*First Promittendo, Promise is a Debt; if therefore God hath made a Promise of any Gift, or Grace to any man, his Promise bindeth him to performance.*

*Secondly, Legem ferendo, by giving men a Law to keep, which without supernaturall Grace, they can no more keep than eat a rock: God indeed is not bound to restore those abilities, which we once received and lost in Adam; but now seeing God hath vouchsafed to enter into a new Covenant of peace with men, when he needed not, and in that Covenant requireth Obedience at mens hands, even at theirs that perish, with promise of eternall life to every man, if he obey and keep the Covenant, and punishing with everlasting death the disobedient: These particulars supposed, the most free God is now engaged to give ability of believing unto men; nor can he justly, without this gift, punish the disobedient; the giving of the new Covenant doth presuppose*

Gods love to mankind pag. 73.



*either an ability in the Sinner to believe and repent, or a purpose in God to give them that ability, else he could not justly punish the disobedient and unbeliever.*

*Answ. 1.* I answer three things:

First, That to believe in God, and every word of his, either promising Life or threatening Death, was a duty and an ability given to *Adam*; (*Adams* Sin was Unbelief) and therefore he may justly require to be believed and obeyed of all *Adams* Posterity: Habitual Faith doth respect all possible Objects that shall be revealed, as well as those that are actually revealed; And God does not give a new specifical Faith, when he presents a new Object to be believed; *Abraham* believed the Creation of the World; by the same Faith he believed that he should have a Son: and therefore though it were not suitable to the state of Innocency for *Adam* to believe in a Mediator actually, yet by the Faith which he had, he could, and ought to believe every Promise that should proceed out of the mouth of God: As we need not new Eyes to see new Objects; the same visive faculty which sees things present, can see things which shall be laid before it. *Adam* had no need to behold the Brazen Serpent, because he was not stung; but if *Adam* had been in the Wildernesse when that Serpent was lifted up, he could have seen it with his Paradise eyes, as his Posterity did: So is the present case in regard of Habitual and Actual Faith in order to Christ to be revealed.

*Answ. 2.*

*Jerem 31.33:*

But to come nearer home to the purpose, I grant, that the giving of a Law to the Creature does presuppose an ability in the Creature already received, or to be given to perform the conditions therein required (God doth not propose Life and Death to his Creatures upon a condition impossible) and such an ability doth God engage to bestow in the new Covenant; so runs the Tenour of the New Covenant, *Hebr. 10. 11, 12. This is the Covenant that I will make with the house of Israel, after those daies, saith the Loed, I will put my laws in their minde, and write them in their hearts, and I will be to them a God, and they shall be to me a people, and I will be mercifull to their unrighteousnesse, and their sins and iniquities will*

*I remember no more.* Here are three things distinctly to be considered :

1. The Matter, and chief Blessing of the Covenant on Gods part, *I will be to them a God, &c.*

Gen. 17. 7.

2. There is expressed the Bond and Condition of it on our part, and that is Faith and Obedience, signified in those words, of *putting Gods Lawes in our mindes, &c.* So God required of *Abraham* ; Gen. 17. 1. *Walk before me, and be thou perfect.*

3. There is also a Promise and Declaration, that God will work this Condition, by which men shall have an interest in this Covenant, and a right to the blessing thereof, *I will put my lawes in their mindes* : The matter of our Duty is the matter of Gods Promise ; that which God requireth of us, he undertakes to work in us : He requires that we should know the Lord, and he promiseth we shall be all taught of God ; He requires that we walk in Obedience uprightly before him ; and because we shall not faile of doing our duty on our parts ; He promiseth to write his Laws in our hearts. First, the grand blessing of the Covenant is, *I will be their God, and pardon their sins.* Secondly, the qualifications of the Persons, to whom this promise is made, They are such, in whose hearts Gods Laws are written, that is, such as believe. Thirdly, the efficient of this their Faith, *I will write, I will change their hearts, I will give them Faith.* Thus you see that God doth perform what he is bound unto, *legem ferendo*, by giving a new Covenant.

*Yea, but he does not write his Law in the minds of the Reprobates.*

Obj.

His Covenant is not with them, and therefore his Covenant does not bind him to give them Faith ; *All are not Israel which are of Israel, neither because they are the seed of Abraham, are they all children, but in Isaac shall thy seed be called* : The Covenant is made with the Children of the Promise, and therefore though he give not ability of believing to them that are not of his Covenant, he is not to be blamed ; Gods Promises are still verified and performed in his Elect, in whose behalf they were made.

Ans.

Rom. 9. 6, 7.

*Yea,*



Obj. Yea, but then the Reprobate are punished for not fulfilling and observing the conditions of a Covenant, which was never made with them; Why does God punish them for their unbelief?

Ans<sup>r</sup>.

They outwardly embrace the Covenant being accidentally taken into the Congregation of the faithfull; by reason of their mixture and joynt profession of the same God with them, when as all the while they are in the state of Nature, and so go on in Rebellion against God, against greater Light, against their own Knowledge, and are justly punished; not because they cannot believe and repent, but because they will not; not for what they cannot do, but for not doing what their own conscience tells them they might have done, as you will see in my third Answer.

Hitherto you have seen, First, that God gave ability to all in *Adam*.

Secondly, That he doth renew his gifts of Grace, towards all them, whom he hath taken again into a new Covenant.

Ans<sup>r</sup>. 3.

Thirdly, The rest are justly punished, because they love their Sins more than God, and go on in Disobedience against Gods revealed Will, and walk in the Flesh, even as others do, that know not Christ; and therefore they having received more, God may require more at their hands: It is true, we can do nothing till God does enable us, yet they do not what they are able. And what's that? Though I cannot by my own strength rise from death in sin, yet an earnest care whereby I deliberate, is that means which the Spirit useth to prevent me, and therefore if I will be saved or reclaimed from sin, I must admit deliberation and consultation about my spiritual Estate (as the Prodigall did) as the first motion that God casteth into my mind for the effecting thereof, and not stay till I feel some violent and sensible impulsions enforcing me, but accept even that small motion of care and consultation, the which to cast away, is to reject Gods offer inviting me to my uprising.

*White's way*, p.  
40. 48. 269.

1. *Deliberat.*

2.

Next, though we have not power to convert our selves, yet all men have power to use the outward meanes and liberty to hear

hear the voice of Gods Word and Spirit inviting them to consider of their Estate, which is sufficient to make them unexcusable, if they resist it.

God worketh some things in us without us, as good motions, which by his Spirit he casts into us, as we lie plunged in sin, whereby he awakes us, and bids us think of our uprising. God worketh some things in us, and with us, as a good will to receive those motions, and not to resist the Spirit: God worketh some things in us and by us, as all such good works, as the motion of the Spirit teacheth us to do. Thus far that learned Author hath taught us. These things the reprobate have ability to do (namely) to consult, to use outward means, to yield to good motions, which seeing they have no will to doe, God may justly punish their wilfull impenitency.

3.

Thus through the assistance of Gods holy Spirit, I have finished this weighty point; The conclusion of all is, *Our destruction is from our selves, but our salvation is from the Lord, who sheweth mercy: How unsearchable are his judgements, and his waies past finding out; for who hath known the minde of the Lord? or who hath been his Counsellour? or who hath first given to him, and it shall be recompenced unto him againe, Rom. 11. 33, 35.*

#### SECT. IV.

*Of their Error, which say, that the reprobate condition of Men and Angels shall be regained.*

Lond. Test.  
pag. 8.

**A**gainst which Error I oppose this Truth, that the state of reprobate men and Angels in Hell, is unchangeable, and never to be regained. I say of Men in Hell, or after this life; for of such I suppose the Author speaks, because he joyneth them with the reprobate Angels, who are kept under everlasting chains of darknesse, to the Judgement of the great Day; their state in misery is unalterable; the Devils shall never recover Heaven again, and Reprobate men shall never

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be



be made Elect; of miserable they shall never be made happy, they shall never regain the happinesse of *Adam* in an earthly Paradise, nor of the glorified Saints in the Kingdome of saved ones. *Arminians* tell us of a Reprobation of men in this life, which is but conditionate, and incompleat, and therefore reverfible, if they repent; but after this life their Damnation is sealed, in the Grave there is no Wisdome, and in Hell there is no Repentance, and from Hell there is no Redemption; the Scripture is plain and full in this point. Mat. 25.41. *Christ shall say to them on the left hand, Depart from me ye cursed into everlasting fire prepared for the Devil and his Angels.* The wicked shall then be parted from the godly for ever; ver. 46. *These shall go away into everlasting punishment, but the righteous into life eternall.* Hel was first prepared for the Devils, but because men cleave to the Devil, and forsake God, therefore their portion is with the Devils in Hel for evermore. If their condition were alterable, then the fire were not everlasting; but the Scripture tels us, that *ungodly men, together with the Angels that kept not their first estate, shall suffer the vengeance of eternall fire; their worme dieth not, and the fire is not quenched,* the remorse of an evil Conscience for ever afflicts them, and their pain is endlesse.

Jude v. 6, 7.  
Mark 9. 44.

*Reas.*

The reason hereof is, because after Death and Judgement, there is no means of Recovery; if men desire to escape that Judgement, they must now, whilst they are in this life, hearken, and be obedient to the Gospel of Salvation; eternall life is gained or lost in this world, after Death comes Judgement, there is no place for Repentance, no preaching, nor warnings, nor means of Conversion, nay, nor yet any heart or will to repent.

This unalterable condition of the Damned is taught in that Parable, Luke 16. 26. *Besides all this, there is a great gulf fixed, so that they which would passe from hence to you, cannot, neither can they passe from us that would come from thence.* There is a vast distance, so that none can passe from Heaven to Hell, nor from Hell to Heaven; as the Blessednesse of these, so the Misery of the other is unchangeable, and everlasting: The means to keep men from coming into this place of

of torment, is appointed for the living; ver.29. *They have Moses and the Prophets, let them heare them*; if they neglect that salvation whilst it is offered them, if they will not be perswaded by the Word of God, there is no other means left, they will certainly come into that place of torment, and perish everlastingly.

O that men had hearts to believe, and be affected with this Truth: Take off thy thoughts awhile from the deluding World, and suffer thy heart to be fixed upon Eternity: Sequester & set thy self sadly to consider what Eternity is, what it is to be eternally miserable. Cast in thy mind so many thousands of years, as thou canst number, and when thou hast brought it to the highest number, there is ten thousand times more yet to come; if a Sparrow should drink but once in a year one drop of the Sea-water, yet in time he would drink up all the water in the Sea, because the Sea is a finite Creature, and is made up of many drops; if thou lay in Hel so long as a Sparrow is drinking the Sea dry, and then be delivered, yet there would be an end; But when that is done, yet there is ten thousand times as many Seas and years more to come of thy misery, it is for ever, for ever: O that word (*for ever*) is a killing word, it is a despairing word, it is an heart-breaking word: O that it might prove an heart-breaking word to thee here, that it may not prove a heart-tormenting word to thee hereafter.

1. Use.

Try and consider, Canst thou endure thy finger in the flame now for an hour? Were it not a great torment to be kept alive in flames of fire for the space of an hour? of a whole day? of a thousand years? How woful then is their case, that must endure it for ever in Hel with the Devils? Pray, O pray, that God would give thee a believing heart, a melting heart, a relenting heart, to lay to heart the things that belong to thy everlasting peace, before they be hid from thine eyes. Believe not vain words of vain men, which serve to harden fools in their sin, whilst they perswade them that there is no Hel, or that the state of the damned is recoverable: If thou wilt not believe this truth now, thou shalt believe and feel it hereafter to thy cost: Is it not a strange thing said, that there should be



Atheists on Earth, and none in Hel? poor souls, they know there is a just God, which taketh vengeance, though they would not believe it whilst they lived: if the damned in Hel had leave to enjoy but one of the daies of the Son of Man of Grace, which you now enjoy, O what zealous Creatures would they be for their own salvation? How fervent in spirit serving the Lord? How restlesse, till they had gotten the pardon of their Sins sealed to their Consciences? How infinitely would they despise all worldly Honours and Riches in comparison of the peace of Conscience, or one dramme of Grace, one good look from the pleased face of God, would be worth all the world to them? O let it be thus precious to thee now! 'Tis the property of a fool to say, would God I had done this or that, when it is too late. Let every wise-hearted Christian strive to be such an one now, as he shall wish at that day, that he had been: Cast away every thing, every lust, every desire, every dearest contentment, that may betray thy soule to eternall misery: Remember the words of our blessed Saviour, *Mark. 9.43. If thy hand offend thee, Cut it off, if thy foot offend thee, cut it off, ver. 45. If thine eye offend thee, pluck it out, ver 47. It is better for thee to enter into the Kingdom of God maimed, than having two hands, or two feet, or two eyes, to be cast into Hell, into the fire that never shall be quenched, where the worm dieth not, & the fire is not quenched. The fire is not quenched*, it is thrice repeated, to shew how hard we are of belief of the Judgement to come, how willing we are to go to Heaven, and yet injoy all our Lusts, and our carnal Desires: How grievous it is to our Nature, to part with a right hand, or a right eye, that is, with our sins of gain, of credit, of esteem in the World, which are as dear to us, as useful to us, as necessary to us, as our right hands, or right eyes: yet this must be done, And it is better to be without them all, to cast them all from us, than with them to be cast into Hel, where the worm dieth not, and the fire is not quenched.

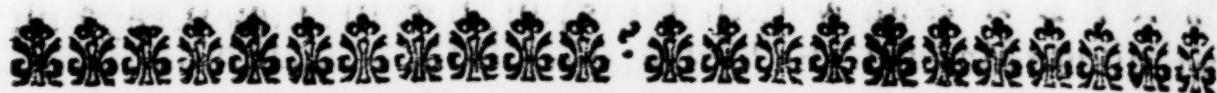
2. Use.

Learn hence to judge of the odious and dangerous nature of Sin, which casts the soul into eternal misery; the heart of man is apt to quarrell with this Truth, to dispute and say, How  
can

can it stand with the goodnesse, yea, with the justice of God, for a momentany small offence, to punish so severely for evermore? Divines answer, that it is just, because men sin against an infinite Majesty; the higher the person is, against whom we offend, the greater punishment is inflicted, and that is true. Secondly, we answer, that men sin *in aeterno suo*, if they should live here for ever, they would rebell against God for ever, and therefore they are justly punished, *in aeterno Dei*, and that is true too: But surely it is our ignorance of the malignant nature of Sin, and of the infinite holinesse and justice of God, that makes us astonished hereat: *God endureth with much long-suffering the vessels of wrath*; if we were so provoked and abused, as God is, we should not forbear them so long: if we would but ascribe unto God as much as we do unto an earthly Judge, we should learn to tremble before him, and not suffer our hearts to rise against him: when we see a Malefactor to be hanged, drwan, and quartered, or hanged alive in iron chains, we conclude, that surely that man was some grievous offender; by the greatness of his Punishment, we gather the greatness of the Offence: Let us conclude so for our righteous God, and say, surely Sin is a most bitter and hainous thing, else God would never punish it so severely: *Let God be true, and every man a liar*; Let us say with David, *I acknowledge my transgressions, I have done evil in thy sight, that thou mightest be justified when thou speakest, and be cleere when thou judgest*; God will be found cleer and without blemish in his Judgements, that *all mouths may be stopped*, Psal. 107. 42.

Rom. 9. 12.





## CAP. VII.

*Errors about Originall Sin.*

Lond. Text.  
pag. 8.

*That no man shall ever perish in Hell for Adams sin, yea, men have no more reason to blame themselves, for what Adam did before they were born, than an Heire hath to blame himself, because his Father spent his Inheritance before he was born.*

*That if we had been to suffer in Hell, in relation to Adam or the Law, then Christ also should have suffered in Hell, for us, which he did not.*

**A** Gainst this grand Error, I lay down this fundamental Truth (namely) that *Adam*, by his transgressing of the first Covenant of Life and Obedience, did plunge himself and all his posterity, into a state of Sin and Death, under which they all lie and perish, untill they be redeemed by Christ the second *Adam*.

Three Branches of it.

In this Doctrine there are three Branches distinctly to be observed :

First, That God made with *Adam* a Covenant of Life and Obedience.

Secondly, *Adam* brake that Covenant by his Disobedience, and so did bring himself and his posterity into a state of Sin and Death.

Thirdly, That we lie under that state of Sin and Misery, till we be regenerate and planted into Christ, by whom alone we have deliverance from it.

Sect. I.

Of the first Branch : The happinesse of man in his created estate, was established in way of a *Covenant*, and it stood of two parts ; the one shewing what God commanded and required of *Adam* in way of Duty, and what he would do for

for *Adam* upon the performance thereof; the other shewes the Creatures duty, binding himselfe to obey the will of his Creatour in all things: It was a *Covenant of works*, wherein Life was promised upon condition of *Adams* perfect and intire obedience, and Death threatned in case of his disobedience. In this Covenant there were some things required, and some things forbidden, with promises and threats annexed, and outward seales added for confirmation: The thing required was intire Obedience: the Promise thereunto annexed, was the Promise of everlasting life; and in token hereof, God gave *Adam* to eat of the tree of Life. The thing forbidden, was to eat of the tree of knowledge of Good and Evill: The threatning annexed, was Death, *In the day thou eatest thereof, thou shalt surely die*; die everlastingly; and that Tree did serve as a warning to our first Parents, of their mutable condition, and of the danger that would follow upon their transgressing; so sealing the threatning of that Covenant, Gen. 3. 11. said God, *who told thee that thou wast naked? Hast thou eaten of the tree whereof I commanded thee that thou shouldest not eat?* There needed nothing else to condem them, they were forced by the only guilt of their own Consciences to *hide themselves from Gods presence*, ver. 8.

You see then, first, here is a formal Covenant of Life and Death: Secondly, you may observe also, that the first Covenant had Promises of *life eternall*, Luke 10. 25. The question was concerning *life eternall*, how he might *inherit* it; Christ bids him *keep the Commandements*, and he should have his desire; from whence the Inference is clear, that the Promise of Life made to the keeping of the Commandements, was eternal life: And so much the Lord himself expresseth, Gen. 3. 22. when he drove *Adam* out of Paradise, *lest he should put forth his hand and take of the tree of life, and live for ever*. The life then which that Tree did signifie & seal to man, was Life everlasting. And it is used to expresse that eternal life, which the redeemed of the Lord shall enjoy for ever in Heaven: Rev. 2. 7. *To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God*. Lastly, in this Covenant there was some kind of grace, because God might have required Obedi-

What life was promised in the first Covenant,

Levit. 18. 5.



Obedience at his Creatures hands, without any such promise: Secondly, because that reward to live for ever, was above the merit of *Adams* obedience: Thirdly, especially considering that *Adams* ability to perform that condition of Life, was of Gods own donation; and this is almost as much Grace as some men allow in the new Covenant. Howbeit, this Covenant was a Covenant of works, a conditional, legal Covenant, because the terms on which the Promise of Life was grounded, was *Adams* own personal, perfect Obedience; whereas in the new Covenant of Grace it is grounded on, and made good to us for the righteousness of the Mediatour. This was the Covenant of mans Creation, made with all mankind in *Adam* their head, and by it all the world are bound to be holy and perfect, as God made them at first. It was in *Adams* own hand and power to have continued happy by it. This Covenant he brake, and forfeited the life therein promised, and brought himself and his posterity under the Curse, as in the second Branch is to be declared.

2. Branch.  
Sect. 2.

Secondly, You see how *Adam* by transgression, brake and forfeited that first Covenant: Let us now consider the effects of his Fall, and first upon himself; for he did plunge himself into a state of sin and misery, which is expressed by that threatening: Gen. 2.17. *Tbou shalt surely die.* This threatening taking hold of *Adam*, doth comprehend three things:

1. His Losses.

Eph 4.18.  
1 Cor. 2.14.  
Ephes. 2.1.  
Rom. 3.23:

Gen 3.10.

First, The loss of his felicity, pack and be gone, no place for a Rebel: Secondly the loss of the Image of God, instead of knowledge, his *Understanding is darkned, not able to discern the things of the spirit of God*; instead of holiness and righteousness, he is *dead in sins and trespasses*, he comes short of the glory of God, he doth *alwaies in all things offend God*, being able to do nothing that can please God. *Adam* is now to be driven as an Exile out of Paradise; he must not taste of the Tree of Life. Thirdly, he lost his sweet Communion with God; he was wont to talk with God, and not to be afraid, but now he *flies from his presence*, he was *afraid* when he heard his voice, the voice of his God: Guilt, and shame, and fear took hold of the sinning Creature: And thus *Adam* dies in his Spirit,

Spirit, he hath neither power, wisdom, nor will to do that which is well-pleasing to the Lord; he lost the favour of God, and is now in a state of enmity against God; God and *Adam* were now two, as we say, without any desire or sufficiency on mans part, to make reconciliation, if the Lord had not looked upon them in the blessed Seed: he lost also his compleat and sweet dominion over the Creatures: These are his losses.

Secondly, Another effect of his Fall upon himself, was that universal Corruption of his Nature in all the powers and faculties of his soul and body: *Adam* now was not like *Adam*, he was not the same man; he was comely, though naked, before the Fall, but now uncomely, as a dead corps is gawty to be beheld, though it were lovely and delightful to us when it was living. They knew evil now experimentally; *Adams* Fall did bring, not onely a privation of goodness, but a contrary evil disposition upon the whole man; as Sicknes is not onely an absence of Health, but a malignant quality seizing on the Spirits, bringing an evil habit of Body: Mans sin is not onely that transgression of *Adam*, whereby he sinned against God, and we with him: but another which ariseth out of this, even that infection of all the powers and members, both of soul and body, whereby we are inclined to evil, and that continually, which as Poyson put into a cup of Wine doth make it deadly, dispersing it self throughout the same: In like manner *Adams* first Sin did poyson his whole Nature, so that no sound part is found in him, from the crown of the Head to the sole of the Foot. His Understanding is filled with blindness, and darkness, and savoureth not the things which are of God. His Conscience is wounded with guilt, having lost both its Purity and Peace. His Will is captive, and of no strength to do good, &c. And from this corrupt Fountain, did issue a stream of actual Sins in the course of their lives: How many sins did presently appear in their carriage towards God? they excused and cloaked their sin; *Adam* puts it upon his *Wife*, and she upon the *Serpent*: They hide and flie from God, they alledge a false cause of their feare (namely) their nakednesse; whereas it was their eating of the

2. His Corruption.



*Forbidden Tree*, that made them *afraid*; they betook themselves to false Coverts, they sewed *Fig-leaves* to hide their *nakednesse*; But how to recover the favour of God, they had no knowledge. Thus it was with our first Parents when they had sinned.

### 3. Death.

1. Before our dissolution.  
Gen. 3. 19.

Gen. 3. 17, 18, 19.

2. At death a sad parting.

3. After death.

Heb. 10. 27.

Heb. 2. 15.

Rom. 2. 15.

There is yet a third effect of their Fall, and that is Death: By Sin an entry was made unto Death, to the dissolution of Nature. *Dust thou art, and unto dust thou shalt return*; under which sentence of *death* are comprehended all the sorrows and miseries of this life, the fore-runners of death, as may be gathered from the Lords proceeding in his sentence against *Adam* and *Eve*; *Cursed is the ground for thy sake, in sorrow shalt thou eat of it all the daies of thy life, thorns and thistles shall it bring forth to thee, and thou shalt eat the herb of the field* (as the Beasts of the earth did) and shalt no longer eat of the Fruits of Paradise, *in the sweat of thy face thou shalt eat bread, till thou return to the ground, for out of it thou wast taken*.

From whence I gather, that the fearfull and horrible plagues, which God threatneth and executeth in the world, are a part of that death, which God threatned for their transgression, *Gen. 2. 17.* for we die daily.

Yea lastly, For Sin, he became subject to miseries after death, the wrath of God for evermore, which we call *Death eternall*, signified by expelling them out of *Paradise* from the presence of God, and from the *tree of Life*; and whereof the remediless feares, and deep doubts, and fearful expectations of vengeance to come, are sure signes and tokens: By reason of which *Terrors* that follow *Death*, the unreconciled Soules are *all their lives long subject unto bondage*; if mans misery were ended with his life, they would eat, and drink, and be merry, while they may, they would not be in bondage under feare of death; but those stroaks of fear and sadnesse, those inbondaging thoughts, which the serious apprehension of death doth imprint upon the soul, whether men will or no, do shew the effect of the law of Nature upon their hearts, and that the sentence of death is extended beyond our bodily dissolution at death; the sting of Conscience is a fore-runner of Judgement to come, of Wrath after death, even as our outward miseries are of our temporal deaths. Thus

Thus of the effect of the Fall upon *Adam* himself, it follows that we consider,

Secondly (*Helvet. Censurmat. cap. 8. Qualis factus est a lapsu, tales sunt omnes, qui ex ipso prognati sunt, peccato inquam morti, variisque obnoxii calamitatibus*) The same effects upon *Adams* Fall are upon all his Posterity, whom with himself, he plunged into a state of Sin and Misery; all those sad effects before mentioned, wofull mankind lieth under; for look in what case *Adam* was when he had sinned, such is our case as soon as we are born of him; wherefore that cursed estate of mankind is in Scripture called *the Old Man*, Eph. 4. 22. *the Flesh*, Rom. 8. 7, 8. *the Law in our Members*, Rom. 7. 23. *the Image of the First Adam*, 1 Cor. 15. 49. *as we have born the Image of the Earthly*, &c. This is the state of Man by Nature.

2. Upon his Posterity.

Now that all mankind doth take part with *Adam* and *Eve* in their Fall, & in the woful effects thereof, I shall prove,

1. By the very words of *S. Paul*, Rom. 5. 12. *By one man sin entred into the world, and death by sin*: Sin and Death are come upon all mankind, we find and feel it by experience: But how came this Mischief upon us? *By one man* (sayes the Apostle;) nothing can be spoken more plainly with the tongue: Yea, but how can that be, that all should be undone by one man, seeing at that time all were not? Would you fain know the reasons of this? Can you not content your selves to know, that it is so, unlesse you know the manner how it is so? Well, *Paul* tells you that too: *Death passed upon all, for that all have sinned, or in whom all have sinned. in quo*, (namely) *Adamo*; so *Beza*, and many others, render it, shewing, that *in* is oft taken for *in*, as *Mark* 2. 4. *Hebr.* 9. 17. And so our Margin doth allow it to be read, *in whom* all have sinned: And this reading does best agree with *S. Paul's* scope and argument; for here the Apostle doth render a reason not nakedly, why all men die (for then it had been sufficient to say; *because* all have sinned) but signally, why from one man Sin and Death entred upon all the world, and the reason thereof is, because in that one man (as being the Root, and having in him the Nature of all men that ever



were to be in the world) all have sinned. But take the word (*ἐφ' ὃ*) causally, for *ex quo*, inasmuch, or because *all have sinned*, the force of the Apostles Argument is still the same; for how have all that die, sinned, if not in that one man? No man dies that has not sinned (*Nemo potest subjici pœna, nisi qui reus est culpæ*) but many thousands die (namely, Infants) which never sinned at all, if they sinned not in *Adam*; therefore in that one man we all sinned; for we that are men were subject to death when we were Infants, as well as those that die in their infancy. So that *ἐφ' ὃ* (*inasmuch*) as *all have sinned*, must be understood in that one man, for else many thousands die, which had never sinned, which is contrary to the expresse words of this Text, and of the verses following, where the Apostle proves that all sinned in that one man: Observe the Apostles reasoning, v. 13. *Untill the law* (namely of *Moses*) *sin was in the world*, and therefore a Law which was transgressed, because *where there is no Law Sin is not imputed*, there is no transgression: Again observe, that the transgression of that Law brought Death; so ver. 14. *Death reigned from Adam to Moses*; if there were no Sin, nor a Law broken from *Adam* to *Moses*, there would have been no Death: Now what Law was that? It was the Law of our Creation, which *Adam* brake: And what Sin was there from *Adam's* time that caused Death? Answ. Not onely Actual Sin, which is called a *sinning after the similitude of Adams transgression*, but Original Sin, wherein Infants are born, and for which they die; for so it is said, *Death reigned over them that had not sinned after the similitude of Adams transgression* (that is) actually; they never sinned by their own Act in their own Persons, yet they die; What follows of that? Therefore they sinned in *Adam*, in whom all mankind received the sentence of Death, according to that of the Apostle, 1 Corinth. 15. 22. *In Adam all die, therefore in Adam all sinned.*

Lastly, Rom. 5. 15. It is delivered as an undoubted truth, *Through the offence of one, many be dead*: Are these empty sounds? Are they not plain words of truth? Then let us gather up this Argument. The thing to be proved was this, That *Adam* did plunge all his Posterity into a state of Sin and Death:

Death : This is proved by the words of the Text, *By one man sin and death entred into the world* : How so ? *Because in him all sinned* : How does that appear ? because no man dies that has not sinned ; yet Infants die, that never sinned in their own person by their own act. And is that just ? Yes, because the Law of their Creation was broken by their Father *Adam* ; therefore *through the offence of one, many be dead*.

This clears that Objection of *Anabaptists* ; *Infants are under no Law, therefore Sin is not imputed to them*.

Object.

Infants have Transgression imputed to them, and Death for Transgression, therefore they are under some Law, though not under *Moses Law*, yet under *Adams Law*, in whose loyns they were.

Ans.

*How were we in Adam ? And how may it appear to be just that all mankind should be involved in sin and misery by that one mans offence ?*

Object.

We were in *Adam* two manner of waies :

Ans.

First, *Legally*, as head of that first Covenant, with him and his Posterity that were to come of his loynes ; God entred into a Covenant of Life and Obedience ; *Adam* was not a private man in this business, he and his children were to stand or fall according to the tenour of that Covenant : he received the grace, the mercy, and promises of that Covenant, and strength to perform it, for all, and so he forfeited the same for all : Even as in our Law, a Landlord does contract with his Tenant for himself and children, to hold such and such Lands, under such and such Conditions ; the which, if the Father forfeit, he forfeits the whole Estate that was granted both from himself and children. Thus we see also, that God doth imply Children with their Parents in other Covenants and Promises, as he *promised the Land to Abraham*, and to his seed after him for a Possession, when as yet he had no child, *Acts 7.5.* So *Deut. 29 14, 15.* God made a Covenant with *Israel*, with the *Captaines of your Tribes, your Elders, and your Officers, with all the men of Israel, ver. 10.* and with your little ones, *v. 11.* and not with them onely that stand here with us this day before the Lord, but also with him that is not here with us this day, that is, with the Children that shall be born.

All were in Adam legally:



And if Parents may contract for their Children, yea, seeing God himself doth take into the same Covenant, the Fathers and their Children, why should it seem strange that he should do the like to *Adam* and his seed, especially considering, that he was the Root in whom all mankind was created, and out of which all mankind was to spring in their generations, in him we all had our beeing, as in the seed, and the principles of our future existence; forasmuch then as Children are parts of their Parents, and seeing we were parties to that first Covenant, which is broken, we are born *rei debendi*, though not *agendi*; we owe a debt of Obedience, which we cannot perform, and so may blame our selves for breach of Covenant, and God is just.

2. Naturally.

Secondly, We were in *Adam* naturally; we were in his loyns, as a part of him, when he fell, so that whatsoever alteration befell the Humane Nature, it is common to us of which Nature we are apart: All the seed of man was in *Adam*, and therefore that seed being wholly corrupted, we that come of him must needs be corrupted also: All the branches of an Oak, all its leaves and boughes were in the root, though when the tree was first planted, not any one of them did appear. Now *if the root be holy, so are the branches*; But if the root be sowre, and poysoned, so are the branches; we are *a seed of evill doers, a generation of Vipers*, young Serpents of the old, and young Serpents are worthy to die, because of their kind, and the poysonsomnesse that is in them: God looks upon all mankind, he sees not in them his image which he first stamped on them, but the clean contrary, even of the seed of the Serpent: And we have reason to blame our selves for being such vile and unclean creatures; and God is just in casting away the young Serpent with the old, the *Children of Whoredomes*, with their *Adulterous Mother*.

Rom. 11. 16.

Esa. 1. 4.

Mat. 3. 7.

Hos. 2. 2.

Obj. 2.

*Yea, but there was nothing of us in Adam, but our bodies, and the body is sinlesse, it hath not sinned, till it be infected with the soule by transgression of a Law; and the soule coming from God is innocent, till it meet with a Commandement, and break it; therefore in Adam we sinne not, all sin is by our owne Act.*

First,

First, God gave to *Adam* an ability to encrease and multiply his kind by Generation; Gen. 1. 28. *Be fruitfull and multiply, and replenish the earth*, as he did unto other Creatures: and so man doth beget man, the whole man begets the whole man consisting of Soul and body.

*Answe.*

Secondly, So likewise for the seate of sin, we say, that neither the Soul alone, nor the Body alone, but the whole man (which consisteth of both, and differeth from both) is the subject or seat of sin: The soul was not Created out of the body, but in the Body, *Zach. 12.1. God formeth the spirit of man within him*, and so Soul and Body make one man, so that the Body without the Soul, nor the soul without the body doth not commit sin, but both together, as they make a Son of *Adam*, are infected with sin (that is) with that inbred inhabiting sin and wickednesse, which cleaves to all the seed of *Adam*, like a leprosie. It is an idle fancy, to say, that the soule is infected from the body, or the body from the soule; but both are infected from *Adam*, from whom, by the Law, or decree of Propagation, and natural Generation, the whole man hath its beginning: Gen. 5. 3. *Adam begat a son in his own likenesse*; a Son consisting of soule and body, in his own likenesse, that is, in his sinfull likenesse; for *who can bring a clean thing out of an unclean? not one*: Job 14. 4. To conclude, we receive three evils from *Adams* Fall (namely) first, Imputation of his Sin; secondly, Corruption of our Nature; And, thirdly, Death.

*Answe. against Anab. pag. 43, 44.*

First, For imputation of *Adams* Disobedience: The Text is expressed, Rom. 5. 16. *The judgement was by one (offence) to condemnation*. In this place *Adam* and *Christ* are compared together, as the two head-men of mankind, in their different estate of Nature and Grace: *Adam* was the naturall head of all men; *Christ* is the head of the spirituall offspring. They agree in this property of communicating their conditions to those, who are theirs; *Adam* is the head of Sin and Death, *Christ* is the head of Righteousnesse and Life, as in the present Text, *Judgement was by one to Condemnation*, that is, that one Offence was imputed to all to Condemnation; so the free gift is of many offences unto justification:

1. Imputation of his Sin.

*Christ*.



S:egm.pag.149.

2 Corruption  
of our Nature.

Ephes. 2 1, 2, 3.

Christ takes away the condemnation which that sin brought. O then, but what shall we do for all our Actual sins? The Text shews you, Christ doth take away not only that offence, but all our personall sins too, *The free Gift is of many Offences unto Justification*; many offences are freely forgiven, and all our other sins shall not be imputed to us. The comparison is this, As *Adams* offence is ours by imputation, it was imputed for Condemnation; so Christs righteousness is ours by imputation, it is imputed unto Justification, see ver. 18. *As by the offence of one, judgement came upon all men to condemnation; even so, by the righteousness of one, the free gift came upon all to justification of life. Quemadmodum ergo in Christo obediunt, & obediendo facti sunt justi, ver. 19. ita in Adamo omnes peccaverunt, ver. 19.* All that be in Christ partake of his righteousness, and all that be yet in old *Adam* partake of his Guilt.

The second Evill received from *Adams* Fall, is, the corruption of our Nature, the which, what it is, and how great, you may see above in the losses and depravation, which the committall of that first Sin brought upon our first Parents, the same poysonous effects doth it work in the souls of their posterity, as the losse of Gods Favour, and of Gods Image, the corruption of all the faculties of our souls and bodies; in a word, *we are dead in sins and trespasses*, wherein, before the Grace of Christ renewing and delivering us, *we walked according to the course of the world* (a bad pattern to walk by) *according to the Prince of the power of the aire, the spirit that now worketh in the children of disobedience*, (we are under the power of the Devil, acted by him to do his will) *amongst whom also we all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh, and of the minde; and were by nature the children of wrath, even as others.* This is a sad description of our corruption by Nature. The three enemies of our Salvation, the World, the Flesh, the Devil, were our guides: The lusts of the World, the lusts of the Devil, and the lusts of our own hearts, these are the things we would do, and did delight to do them, it was naturall to us. In this wofull, dead, rotten, poysoned, corrupt estate, we were all born, and must con-

confesse with *David*, *Psal. 51.5.* Behold I was shapen in iniquity, and in sin did my Mother conceive me, *David* sinned not in being conceived and borne, for these being the works of God and Nature are good: But *David* and we all are sinners from the Birth; he and we were conceived and borne in sin, a seed of evill doers: This is the naturall condition of all mankinde received from our Father *Adam*: By one mans disobedience many were made sinners, in our owne persons: So by *Christ* our corrupt Nature is renewed, and we are made holy, and righteous. *Rom. 5. 19.* We are sanctified in *Christ*, the second *Adam*, and Quickned to newnesse of life. *Ephesians 2.1,5.*

Before I passe to the third Evil received by *Adam*, two Objections come to be cleared:

First, How could *Adam* lose that which he never had? The Image of God in *Adam* was an humane perfection onely, say some. *Adam* was made a reasonable, wise, and understanding man; He was in a perfect, morall, sinlesse condition; but if we could attain the perfection that was in *Adam*, it would be no more than a morall and humane perfection; they that have but the first *Adams* wisdom, are still of the earth, earthly. It was not that Wisdom and Understanding, nor that Purity and Righteousnesse, which the second *Adam* was endued with, and which all Believers are made partakers of in the daies of the Gospel; he was not partaker of the Divine nature; it was a condition free from pain & sorrow, a condition of humane perfection, not a spiritual perfection. Thus that famous Seducer, *Tho: Collier* (in his Book called *The Marrow of Christianity*, and dignified by an Epistle commendatory of *Mr. Saltmarsh*, as discovering some principles of truth meet to be known of all Saints) doth vent his poysonous Errors, which are as rottennesse in the bones: And thus poore Christians are gulled and bewitched by such false Lights, whilst they read their Books with greedinesse and admiration, wherein is mixed a poysonous cup of dangerous and wicked Errors, with some precious Truths, which the simple drink up altogether, for want of having their senses exercised, to put difference between Sugar and Ratsbane, between Truth and Falshood.

Object. 1.

*Marrow of Christianity.*  
p. 3. 5. 8.



But to answer the Objection, the Scripture is clear, that the Image of God in *Adam* did consist chiefly and properly in a Conformity to the Nature and Will of God in *holinesse* and *righteousnesse*, as the Apostle teacheth, *Eph. 4. 23, 24. Be ye renewed in the spirit of your minde, and put on that new man, which after God is created in righteousness and true holiness; with Col. 3. 10. and have put on the new man, which is renewed in knowledge, after the Image of him that created him.* Note three things:

First, The *old man* to be put off with his deeds, is our corrupt Nature in *Adam*, the Flesh with its affections and lusts: The *new man* to be put on, is the new Creature, or the Graces of the Spirit; it is that universall purity, which is begun in the souls of the regenerate, by the working of the Spirit, whereby our naturall corruption is more and more subdued, and our souls indued with holy qualities, according to the Image of Christ.

Secondly, We are said to be *renewed unto this Image*, which gives us to understand, that sometime we had it: That which is renewed, is the same that was at first bestowed; the spirit of Renovation doth restore us what we received in our Creation, and was lost; whatsoever is renewed was once had, and lost: Now our renovation by Christ stands in knowledge in the spirit of our mind and in righteousness, and true holiness; therefore in those qualities stood the Image of God in our first creation.

*Eph. 4. 24.  
Col. 3. 10.*

Thirdly, Which is yet more plain, by the words of both Texts, which say, that *the new man is created in righteousness and holiness after God*, that is, after the likeness of God himself, who did create him; God created *Adam*, we are renewed after the Image of the Creatour, and that was in Knowledge, Righteousnesse and Holiness: *Adam* could not lose that which he never had; *Adam* lost spirituall Life, Holiness and Righteousnesse, therefore he had them.

*Obj. 2.*

By Adams Sin all of us have weak Natures, but not corrupt Natures from the Birth: some speak of Originall sin, as a great infelicity, not a sinne: As for a Child to be borne with one eye, or withered arme, we say it is his infelicity, but

*but not his sin, or fault : Are we to think so slightly of Originall sinnes ?*

No ; the Text saies not, we are weak, and therefore die, but that *all have sinned*, and *through the offence of one man are made sinners* (which is more than a weaknesse and pronenes to sin) and therefore *all die*. This indwelling Sin is that poysoned Fountain, out of which does arise all that Rebellion, that is in us, against the will of God. *Rom. 7. 20.* And it is that *Law in our members, which warreth against the law of our minde, and bringeth us captive to the law of sin and death ;* by which every one is tempted, when he is drawn away of his own lust, and enticed; then *when Lust hath conceived, it bringeth forth Sin, and death at last*, as *S. James* teacheth, *James 1. 13, 14.* Indeed, carnall men make light of this corruption of Nature, because they do not feel it. *Paul* was alive in his own conceit ; he was sinfull, though he knew it not, sinfull by nature, *before the Commandement came*, but discerned not his wofull state and spirituall bondage, under corruption, till the *Commandement* came to his knowledge ; then he played *Rex* and *slew* him, *ver. 8.* And in this respect, we all have cause to bewaile, not our Weaknesse, but our Wickednesse, and to pray, not onely for Strength, but for Mercy, to pardon and cleanse us from our Birth-sin, as *David* did ; and to strive, not onely to keep our selves unspotted of grosse sins, but to be regenerated and born again, else we are undone for ever.

*Ans.*

*Jam. 1. 14, 15.*

*Psal. 51. 7.*

Of all the Sons of *Adam*, *Christ* alone needed no regeneration, because he was not conceived and born in sin, as all others are : But *except we be born again, we cannot enter into the Kingdome of Heaven.*

The third Evill, which came upon us by *Adams* Fall, is Death, as hath been largely shewed in our first and generall proof of this point, from *Rom. 5. c. 12. v.* and I will not repeat.

*3. Death.*

*But what death ? That's the Question :*

My Adversary's Position is, that no man shall ever perish in Hell for *Adams* sin : The Anabaptists hold, that *Adam* brought Vanity and Corruption upon all his Posterity ; the earth,

*Quest.*



Rom. 8. 20.

Ains. against  
Anab p. 32. 33.

earth, and every creature in it, is subject to vanity, yet those that die, and have corruption by *Adams* sin, shall not be cast into Hell; for the Lord saith, *The soul that sinneth, it shall die, the Son shall not beare the iniquity of the Father*, Ezekiel 18. 20.

Answ. I.

No man is cast into Hell for *Adams* sin, himself being innocent, but in *Adam* we all sinned, as hath been proved: No man dieth of anothers disease, but if we be infected with the same, we die of our own disease: The Prophet *Ezekiel* saith, that *the just Child of a wicked Father shall live, if he seeth all that his Father hath done, and considereth, and doth not the like, he shall surely live*, ver. 14, 18. but if the Son commit the like sins as the Father did, then they shall bear their owne iniquity, ver. 13. This is our case in relation to *Adam*, we are all wicked Sons of a wicked Father, there is none of us that doth good, no not one: All *Adams* Sons are inwrapped in his sin, all are under that common guilt: bring forth a clean Son out of *Adams* loyns, and he shall live: there is *duplex reatus, proprius, & communis*, I am guilty of some sins, which another is not, and another is guilty of sins which I am not; we have our proper faults. But this *one offence*, of which *Paul* speaks, *Rom. 5. 12, 16, 19.* doth involve us all in one common guilt; by it all of us being in *Adams* loyns, are alike guilty; and therefore even by that rule (*The soule that sinneth it shall die*) we must all die, because we all have sinned. *Sicut omnium hominum natura, ita etiam omnium voluntas originaliter fuit in Adamo.*

Answ. 2.

As for the kind of death which God threatned to the transgression, we see it is First, a temporall death, for infants die daily; And grant that *Adams* sin brought but a temporall death on his Children, yet this proveth that they were sinners, and guilty in *Adam*, else they should not have died: And unlesse you confesse, that Infants are sinners in *Adam*, ye cannot maintaine the justice of God for killing Infants with temporall death, according to that rule, *Ezekiel 18. 20.* But

Secondly, If you grant Infants to be Sinners in *Adam*, then it will follow, that the same death, which is *the wages of sin*, is their

their due, unlesse they be redeemed by CHRIST.

Thirdly, Againe, consider what death it is that Christ doth deliver us from, that kinde of death must be confessed to be due to sin, as its wages: But Christ doth deliver us not onely from a Temporall death in our Resurrection, but from Everlasting death in Hell, as S. Paul teacheth, 1 Thes. 1. 10. *Even Jesus, which delivered us from the wrath to come, so Ro. 5. 9. Being justified by his blood, we shall be saved from wrath through him:* After Death now comes the Judgement: Now to what end should Christ judge the dead, if there were no other death than the dissolution of our soules from the body? But there is another Death, which is an everlasting separation from the presence of God. 2 Thes. 1. 8, 9. *He shall come in flames of fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord.* To conclude, Adam, by his Sin, deprived himself of Paradise; it is true, but not an earthly Paradise onely; he did plunge himself into a state of death, not onely temporall, but in Hell: And they that can dispute against this truth now, shall be forced to confesse it hereafter, and to bewaile themselves for what Adam did before they were born, unlesse Christ redeeme them:

Adam was not condemned for his own sin, therefore shall any of his posterity be?

Object. 1.

Yes, unlesse they be redeemed by Christ the second Adam; Adam deserved condemnation, but God hath mercy on whom he will; all that are sinners alike, deserve the like condemnation; but God of his free Grace doth pluck some out of the fire, and gives them remedy by Faith in Christ.

Answer.

Mr. Hurd thus argueth, Threats are denounced alwaies against actuall sinnes, we never read that they are thundred against us for Originall sinne, they intimate therefore, that the sinnes, for which men goe to Hell, are their Actuall sinnes (onely.)

Object. 2.  
Gods love. pag. 77.

Originall sin is the greatest of all others, the seed, the sink, the source, and spring of all other sins: This Flesh is of so

Answer.



Rom. 6.6.  
Gal. 5.24.

Rom. 6.6.

Rom. 8.13.  
J. hn 3.3.6.

Rom. 7.24, 25.

3. Object.  
Mr. Hurd, Gods  
Love, pag. 54.

Ezek. 20.5.  
Ezek. 18.14.

damnable a Nature, that unlesse our *old man* be crucified with Christ, unlesse that *body of Sin* be destroyed, unlesse we crucifie the *Flesh* with its affections and lusts, we are none of Christs, and if none of his, then we are *under the Law*, dead in *Sins and Trespases*; our flesh, our unregenerate Flesh carries more soules to Hell, than all our Actual sins, for there is no repentance nor mercy for any Actual sins, nor victory over them, till this *old man* be crucified, till the *body of sin* be destroyed, that henceforth we should not serve sin. Now what can be spoken more sad to any soule, than this, Thou art none of Christs? If you live after the flesh, ye shall die, therefore flesh brings death; That which is born of the flesh is flesh, and Except ye be born againe, ye cannot see the Kingdome of God: our being in the Flesh in our natural state, excludes us from the Kingdome of Heaven: These things we read thundred against Originall Sin; our Old man will kill us, unlesse it be crucified; our Body of Sin will destroy us, unlesse it be destroyed by the Body of Christ; our Flesh will shut us out of Heaven, unlesse we be new born; And yet do we never read, that threats are thundred out against us for Original Sin? Are these empty sounds? Do they not threaten death against us? Surely, unlesse men were dead, they could not choose but heare and tremble at these thundrings against this original, inbred, indwelling Corruption, and in due sense thereof, cry out with the Apostle, *Who shall deliver me from the body of death?* I thank God for deliverance by *Iesus Christ*, else it would undo me for ever.

If we be fallen into the guilt of the first Sin, and the corruption of Nature only: because we were in Adams loyns when he sinned, and derive our being from him, then it will follow, that we stand guilty of all the sins which Adam committed from his fall to his lives end; for we were in his loynes as well after his fall, as before, and in every passage and variation of his life; he was still a principle of mankind. But where do we read that we are guilty of any other of his sins? therefore not of the first: And if we are guilty of Adams first transgression, then much more of the sins of our immediate Parents, in whose loynes we were, when they sinned: But Children are not guilty of their Parents faults, therefore not of Adams. The

The Scripture doth intitle that sin and misery, which entred into the world, and invaded all mankind to *Adams* first sin onely, as ye may see *Rom. 5. 15, 16, 17, &c.* The judgement was by one offence unto condemnation, and herewith we should rest content.

*Answ.*

The Lord thus ordaining and covenanting with *Adam*, the head of all Mankind, that all should stand or fall with him: wherefore, when he brake the Covenant, he forfeited all, and so brought all under the imputation of his Sin: The which is not unusual in Covenants and Contracts between men, as hath been shewed before. We were legally in *Adam*, as parties contracting in that first Covenant. We see, by experience, the truth of our Doctrine (namely) that all *Adams* Posterity, even Infants, die; we wonder at the cause, the Apostle tels us, *because in Adam all have sinned, in whom we all were*: This we cavil against, and are loath to believe it: As for *Adams* other Actual sins, the standing, or fall of mankind did not depend on them, the Lord not imputing them unto us, because upon them the Articles of the Covenant did not depend. Even as we see a Conquerour grants some Castle or Town to be held by the besieged upon certain Articles; upon breach of the Articles, the Castle or Town is forfeited, and is imputed to all that be in that Castle; But their other particular evil speeches, or actions against him that granted their Articles, are not considered: So in this case.

*Rom. 5. 12, 19.  
1 Cor. 15. 22.*

*But doth it agree with the goodnesse and justice of God to punish Adam and all mankind so fearfully, for eating a little fruit?*

Object. 4.

That transgression of our first Parents, was an horrible departing and falling from God the Creator, to their Arch-enemy, the Devil, whom they believed and obeyed, rather than the voice of their God; they were not content with their blessed Condition, but despising it, they withdrew themselves from the power of God, from his Law and obedience, and wilfully brake that easie Commandement given unto them, and so rejecting God, were justly rejected of God, and brought upon themselves that death, which was threatned.

*Answ.*  
*Usher sum. pag.*  
*134.*

It



It was not so little an offence, as most men think it to be; Reverend *Bishop Usher* shews the hainousnesse of that Revolt, and that it did in some sort, contain within it the breach of all the Commandements: See summe of Christian Religion, pag. 134.

5. *Object.*

*Lond Test. p. 8.*

The last Objection is here rejected by our adversaries, as a reason of their opinion, that we are not in danger of Hell for *Adam's* sin, for say they, *if we had been to suffer in Hell, in relation to Adam or the Law; then Christ also should have suffered in Hell for us, which he did not.*

*Answ.*

*Gal. 4. 5.*

*Gal. 3. 13.*

*Col. 2. 14, 15.*

That does not follow, He that delivers a Debtour out of Prison, needes not himselfe lye in Prison, it is enough that he satisfie the Law, and discharge all the Debt: So in this businesse, Christ is our surety appointed of God to beare our sins, he entred into our Bonds, he was *made under the Law* to redeeme us, that were under the Law, he was made a Curse for us, to redeeme us from the Curse of the Law, he did bear our sinnes in his owne body upon the Crosse, blotting out the Hand-writing of Ordinances, that was against us, which was contrary to us, and tooke it out of the way, nailing it to his Crosse; and having spoiled Principalities and Powers, he made a shew of them openly, triumphing over them in it, Hell is the Prison into which all are cast, which doe not agree with their Adversary, and there they lye, because they cannot make satisfaction to the Law, because they cannot pay the utmost farthing; if they could have satisfied the debt, they need not have gone to Hell, the which seeing Christ our surety did, it was no way requisite, that he should suffer in the place of the damned. And therefore I passe by as frivolous, those Questions; *Whether Christ did discharge this debt by way of Solution, or by way of Satisfaction? Whether his Suffering were the payment of the very Debt, or of something else in its stead?* It is sufficient, that he hath Cancelled the Hand-writing, that was against us; that he hath borne our Grievs, that he was wounded for our Transgressions, that the Chastisement of our peace was upon him, and by his stripes we are healed, and that in him God is well pleased with us, having laid upon Him the iniquitie of us all: And I conclude this third point, (namely) that seeing the

the Lord did threaten Death to *Adam's* transgression, and the Scripture tells us, *Death is the wages of Sin*, and that *Jesus delivered us from the wrath to come*: Therefore that Covenant did threaten a future wrath to all sinners, under which they lye, till they be redeemed by Christ, which is the third and last Branch of our Doctrine, briefly to be touched.

Rom. 6. 23.  
1 Thes. 1. 10.

You have seen, First, How God made a Covenant with *Adam*; Secondly, How *Adam* by breaking it did plunge himselfe, and all his posterity, into a state of Sinne and Death.

The third Branch followes (namely) that all men lye under the Breach and Curse of that first Covenant, till they be actually Regenerated, and planted into Christ the second *Adam*, by whom alone we have deliverance from it. This is evident by our Saviours words, Joh. 8. 36. *If the Son shall make you free, then are ye free indeed*. The naturall man, howsoever he thinketh himselfe free, yet in truth he is in Bondage under Sin, in the Gall of Bitternesse, and Bond of Iniquity, the very Servant of Corruption, and in that state shall for ever remain, unlesse the Son doe make him free.

Third Branch  
of the Doctr.

Rom. 6. 17.

For alas, what else can relieve you? 'Tis not the Wisdome of *Plato*, the Learning of *Aristotle*, nor the Justice of *Aristides*, &c. Nor all the Honesty, and seeming Vertues of those Heathen Worthies; 'Tis not all the morall Honesty, and Civility of Christians, nor their outward priviledges in Christianity. 'Tis not any or all of this can serve the turne, whatsoever is short of Christ, whatsoever is short of Regeneration, is short of Salvation: 'Tis nothing but Christ the second *Adam*, in whom the new Covenant of Grace is established, that can deliver a man from the state of Sin and Misery, in which all are borne.

Reason.

It doth offend the Eares of many, especially Scholars to heare us say, that those antient Philosophers and searchers of Wisdome, that all that ever be born of *Adam*, whether Turks, Pagans, or Christians be under Sin and Death. They cannot conceive that men of such Honesty, and Devotion in their way should be Damned; They cry out against this

K k

Doctrine



Doctrine, as harsh and uncharitable. But whats the reason hereof? Surely because they doe not well understand, or not remember the Nature of the Covenant of workes, and the state of all men under it, till they be actually planted into Christ: Men doe not consider under what Covenant they are, they doe not heare the voice of that Covenant, shutting up all under wrath, who doe not performe absolute, perpetual, personal, and sinlesse obedience; the Covenant of workes, knowes no Mercy, it curseth every Transgression; it accepts not of Repentance, nor of doing our best, all men out of Christ are *under the Law*, (that is) under these strict termes, to *doe it*, or *dye*. Indeed if Salvation were disposed and bestowed according to mens good Intentions, or morall Honesty, or the like good workes, then there were hope of moral Heathens, Turkes, Papists, and meerly civilized Protestants; But poor Souls all this while, ye look for Salvation in the Covenant of works; know therefore for certaine, that *He that hath the Son hath life, he that hath not the Son, hath not life. There is no Condemnation to them that be in Christ Jesus*, and nothing but Condemnation to them that be out of Christ: A man may really be under the Law, and but seemingly under Grace; many thousands doe apply to themselves the promises of the Gospel, and of the new Covenant, when as they are not gotten one step out of old *Adam*, when as they are still under the Law; you must look to it, that your state be changed, that ye be translated from the Covenant of Nature to Jesus Christ effectually, and then you are under Grace, then are ye free indeed, Christ restores us all that we lost in *Adam*.

1 John 5. 12.  
Rom. 8. 1.

By the first *Adam*, I told you we have three evils. First, Imputation of his transgression; Secondly, Corruption of our Nature; Thirdly, Death. Answerable whereunto, we have three good things by Christ; First, Imputation of his Righteousnesse; Secondly, Renuing of Nature; Thirdly, Life. These things are evidently set forth in that Comparison, which *S. Paul* makes between Christ and *Adam*, *Rom 5. 14.*

Three good  
things by  
Christ.

First, For imputation of Christs Righteousnesse, *v. 16. 18.*  
*The judgement was by one offence to condemnation, but the free gift*

gift is of many offences to justification; and ver. 18. *As by the offence of one, judgement came upon all to condemnation, even so by the righteousness of one, the free gift came upon all men to justification of life.*

Secondly, for renewing of our Nature, Christ makes new Creatures; We are circumcised in him, with the Circumcision made without hands, in putting off the body of the sins of the flesh; and you being dead in your sins, and the uncircumcision of your flesh, hath he quickned together with him.

2 Cor. 5. 17.

Col. 2. 11, 13.

Thirdly, Lastly for Life, Rom 5. 17. *Much more they which receive abundance of Grace and of the gift of righteousness, shall reigne in life by one Jesus Christ; And again ver. 21. As sin hath reigned unto Death, even so might grace reigne through righteousness unto eternall life by Jesus Christ our Lord:* In which comparison of Christ and Adam, ye see that we gain in Christ what we lost in Adam: Grace is as powerfull to save, as Sin to destroy: Guilt by Adam, Righteousnesse by Christ; Corruption by Adam, Regeneration by Christ; Death by Adam, Eternall Life by Christ: where for conclusion, I would have this one thing diligently noted in this comparing of Christ with Adam (namely) that our Redemption by Christ, is a sure proof of our undoing by Adam: Now take away the former, the transgression of all men in Adam, and ye overthrow the latter, to wit, the Redemption of the world by Christ: if any did not fall in Adam, they need no redemption by Christ; but seeing all need to be redeemed by Christ, therefore all fell in Adam, which is the substance of the truth delivered against the Hereticall Position laid down in the *Lond. Test.* above.

That which remains is by way of use, to humble every soul of us under the sense of our cursed estate in Nature; To make us to observe the crossings, the rebellings, the untowardnesse, and indisposition that is in our hearts against the will of God: It is evident, that we are born in sin, because we need not be taught to sin, as we are taught every Art, that is not naturall, we must be taught to read, to write, to work in this or that Art, but we sin without teaching, as the young Snake doth hisse and sting.

Use.



We should repent and bewaile our Originall corruption, especially the lustings and workings of our old man, with the severall aggravations thereof:

1. In regard of its Universality, and spreading over all the parts and faculties of our Soul and Body, the Mind, the Conscience, and Heart, the Will, the Memory, the Affections: All the members of the Body, are instruments of it, all Parts are infected with its poyson.

2. In regard of its Closenesse, and Adherence to us, as close as our Flesh, as our Members; It doth cast a contagion and defilement upon our best actions.

3. In regard of its Strength, and Power to hinder Good, to incline to Evil.

4. In regard of its Policies and Compliances, of its Reasonings and Temptations.

5. In regard of its Fruitfulnesse, continually it worketh in us to bring forth fruit unto death.

3. Treatise of  
the sinfulness  
of Sin.

These, and such like Aggravations, of this Birth-sin, are excellently drawn by that learned man Doctor *Reynolds*, who hath with much spiritual skill and observation, dissected that Body of Sin, whereby others may be brought to see and bewaile their wretched estate in Nature: How light soever many reckon of this sin, it is that which doth cost the children of God more sighs and groanes, more shame and bitter conflicts, than all their Actuell sins; you see how *S. Paul* mourned and struggled under it, *Rom. 7*. It is it which doth cost the Ministers of Christ more pains to convince people of it, to make them sensible of their state in it, than of any of their other Actuell sins: Men are not easily convinced of their naturall Blindnesse, Ignorance, Unbelief, Hypocrisie, Security, hardnesse and deceitfulness of Heart, and that Bed-roll of lusts and wickednesse, that is in the best civiliz'd unregenerate man or woman in the world: O that God, which raised Christ from the dead, would by the same mighty power of his Spirit, quicken every soul among you, that is dead in sins and trespasses, and make you to lay it to your hearts, that if you be not better than Nature made you, you are undone for ever, that if you be not regenerated, you are under  
the

the Law, and must answer for your selves, and have no Medi-  
atour.

1. That you may see your selves in a state of Death and  
Condemnation.

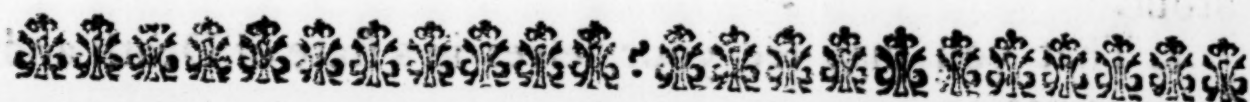
2. In a state of Enmity and opposition to God, and every  
thing that is holy and good, even *the Wisdome of the Flesh is*  
*Enmity against God.*

3. That you are in a state of Unsufficiency every way to  
help your selves, that so you may more seriously, with hun-  
gring and thirsting, seek unto Christ for help. Of Redempti-  
on by Christ, we are to speak in the next Chapter.

By this that hath been said; First, many vulgar mistakes  
about the Image of God in *Adam*; Secondly, and how all sin-  
ned in *Adam*; Thirdly, what death was threatned for Sin; And  
Fourthly, mans wretched estate by Nature are discovered and  
cleared.

Application.





## CAP. VIII.

*Errors against Jesus Christ one Mediatour.*

## 1. Error.

**H**ere are four gross Errors uttered with great boldnesse ;  
*First, That Hypostaticall union and communion of Properties, are but reall Contradictions, and the Frog-like croaking of the Dragon, the Beast, and the false Prophet, &c.*

Lond. T. p. 9.

Of the Union of Godhead and Manhead in one person of Christ, and of the communion of Properties by vertue of that Union ; I have spoken enough already, (*chapter 4.* and therefore shall speak nothing more to this bold Blasphemy.

## 2. Error.

Nor of the second Error, which affirmeth, *That Spirituall Life, Breath, or Soule, are subject to the Grave, as well as the Body or Flesh ; for Christs Soule, as well as his Flesh, was in Hell, that is, the Grave, or bonds of Death, so that he wholly died for us.*

Mat. 27. 50.  
 Luke 23. 46.  
 Ver. 43.

Acts 13. 29.  
 Acts 2. 31.

For this matter will now fitly be handled, *infra cap. 18.* wherein is expressely handled, the Doctrine of the future state of mens souls onely. To affirm that his Soul was in the Grave as well as his Flesh, is contrary to those Scriptures, which testify that Christ our Mediatour, at his death, yeilded up the Ghost, commending his Spirit into the hands of his Father (as Stephen did) promising the converted Thiefe, that *the same day he should be with him in Paradise*, Luke. 23. 43. which surely is not the Grave. His body onely was taken downe from the Tree, and laid in a Sepulchre : And whereas it is said, that *Christs soul was not left in Hell*, Acts 2. 31. the text expounds it self of the Resurrection of Christ, for S. Peter comparing David and Christ together, saith, that *David is both dead and buried, and his Sepulchre is with us unto this day ; David is not risen from the Grave, his*  
 body

body sees corruption: but of Christ it is said, that *his soule was not left in Hell, neither did his flesh see corruption*: Soule then in this place cannot be taken properly for the spirituall part of Man, but for the life of Christ, as it is expressed, ver. 24. *Whom God raised up from the dead, having loosed the paines of death (that is, the power of Death, and bonds of the Grave) because it was not possible that he should be holden of it.*

The third Error is scarce fit to be repeated, it is surely the foam of a distemper'd Brain; for what sober man would affirm, *That Christ ascended upwards from the earth, into some part of the celestiall Bodies, and that without doubt he must be in the most excellent, glorious, and heavenly part thereof, which is the sunne?*

3. Error.

Poeticall wits make sport with a man in the Moon; But did it ever enter into the heart of a Christian, to think that the body of Christ is in the Sun? The Scripture teacheth us to speak more soberly and reverently of that Article and Mytery of our Faith (namely) *That our Lord Christ, when he had finished his Sufferings, and overcome Death by his Resurrection, went up into Heaven to the right hand of the Majesty on high, that he might fill all things, and for ever appeare as an Advocate in the presence of God for us, and there to sit and rule, till all his enemies be made his footstool.* There S. Stephen saw him standing on the right hand of God: And the Angels told the Apostles, Acts 1. 11. *that this same Iesus, which is taken up from you into Heaven (not into the Sun) shall so come in like manner, as ye have seen him go into Heaven.* He went into Heaven, and from thence he shall come in great glory to convince all ungodly men of all their hard speeches, which they have spoken against him.

Eph. 4. 10.  
Heb. 1. 3. 13.Heb. 9. 24.  
1 Pet. 3. 22.  
Acts 7. 45.  
Jude v. 15.

That which best deserves our examination in this eighth Chapter, is this, *That Christ did not, by his death, purchase Life and Salvation, no not for the Elect; for it was not the end of God in loving of Christ, to purchase Love and Life, but Christ himselfe was purchased by love, that he might make out love, and purchase us to love; for Christ came not to reconcile God to men, but men to God, &c.*

Sect. 1.  
4. Error.

These



These affected expressions do vary from the form of sound words used in Scripture; and though there be something of truth in them, yet for the Doctrine and substance of them, they are unsound, and lead into a dangerous Error, even denying the vertue of Christs Blood.

Sect. 2.  
Two-fold love  
of God.

Titus 2. 11.  
1 John 4. 9.

Now that ye may discern what is Truth, and what is Falsehood in them, you must distinguish of a two-fold love of God, there is *Amor Benevolentiae*, the love of Gods good will, and this is one of his Attributes (namely) his free Grace, which is the first moving wheel in the work of mans Redemption: From this Love it is, that God sent his Son into the world, *John 3. 16. God so loved the world that he gave his onely begotten Son, that whosoever believeth in him should not perish, but have everlasting life.* This love was hid in God from Ages and Generations, but now the Grace of God, which bringeth Salvation, hath appeared to all men, especially in this, because God sent his onely begotten Son into the world, that we might live through him. This Love is not purchased by Christ, for this Love gave Christ.

Rom. 5. 10.  
Col 1. 20, 21,  
22.

Secondly, But there is another Love, *Amor amicitiae* a love of Friendship and Reconciliation between God and man, who was at enmity with God: *Cum salvandi affectus esset in Deo, ejusque egressus à justitiâ pro peccato læsâ impediretur, ablato per inter venientem satisfactionem impedimento, affectus iste in effectum exiit, scripta Remonst. pag. 283.* And this is the proper effect of Christs Blood, according to that 2 Cor. 5. *God was in Christ reconciling the world to himselfe, having made peace through the blood of his Crosse, to reconcile all things to himselfe, and you that were sometimes alienated, and enemies in your mindes by wicked works, yet now hath he reconciled in the body of his flesh through death.* Reconciliation is between persons at odds, and Christs Death was it that removed the enmity between God and Man (namely) the Law of Transgressions, the Justice of God, the Truth of God in that sentence against Transgressors; All which stood between God & us, a sa rock of Separation, through which it was impossible for Gods pleased face to shine upon the Sinner; if Christ had not made peace through the blood of his Crosse, we had lain

lain for ever under the weight of his wrath: He procured for us his Fathers Pardon; *Father forgive them*; without which pardon we must have been beaten with many stripes, and born the punishment of our own sins in our own bodies and soules for evermore.

Thus you see, how Love gave Christ, and how Christ purchased Love for sinners, *He delivered us from wrath to come*, 1 *Thes.* 1. 10. Wrath is gone forth upon all through *Adams* transgression: All unbelievers are under wrath, and there remaine eternally: *Joh.* 3. 36. *He that believeth not the Son, the wrath of God abideth on him.* And so every Believer may truly say, they were once Children of wrath, in a state of wrath, but now are relaly delivered from wrath to come; when of unbelievers, they were made Believers.

Therefore we are to hold it as a pretious Truth of God, that Christ our Mediatour did by his Blood truly and really purchase Life and Salvation for the Elect from the hand of his Father, that *he gave himself a Ransome for all to be testified in due time*, 1 *Tim.* 2. 6. that *the Son of Man came not to be ministered unto, but to minister, and to give his ransome for many*, *Mat.* 20. 28. that *by his blood he obtained eternall redemption for us*, *Heb.* 9. 12. Those words *ἀντάγειν, ἀντιλαύειν, ἀντιποιεῖν*, do signifie a satisfactory price paid for setting free of a captive taken in War, or otherwise, and detained by the Enemy as Prisoner, till he be ransomed; and being applied to Christ, it doth signifie that price which Christ paid in to the Justice of God, detaining us Sinners, as Captives, in the hands of our Enemies, Sathan, Death, and Hell. And that price was not *silver or gold*, or any such *corruptible thing*, but the *precious blood of Christ*, as of a *Lamb without blemish*. Christ himself was that Price given, his Righteous soul for our Sinfull souls, and being accepted of the Father on our behalf, we are set free from Gods wrath, and from Sathan, who was as Gods *Jaylor* or *Officer*, under whose power we were kept; but as in our Law, when once the Law is satisfied, and the Prisoner discharged by the Judge, the Jaylor hath no farther power to detain the Prisoner; so the price of our Ransome being paid by Christ, and accepted by God our Judge,

I. I

the

1 *Corin* 6. 10.  
1 *Cor.* 7. 13.  
Bought with a  
price.

ἀντιλαύειν.  
ἀντάγειν.  
ἀντιποιεῖν.

1 *Peel.* 1. 19.

*Mat.* 5. 15.



the Devill has no farther power over us, our souls are set at liberty.

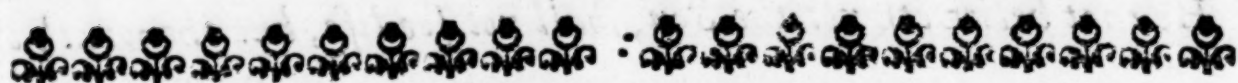
Col. 2.15.

Gen. 14.

Here, for conclusion, note that one's redemption may be procured two manner of waies, either by strong hand, or else by a price paid: In the former way Christ hath redeemed us out of the hand of the Devil (namely) not by giving any price or satisfaction to him, but by strong hand; Christ conquered the Devil, *he spoyled Principalities and Powers*, and so delivered us out of his hand by way of rescue, as *Abraham* rescued *Lot* out of the hands of *Chedarlaomer*, who had taken him Prisoner: Christ did *bind* that *strong man*, and so delivered us as a prey out of his teeth: but he was to deal otherwise with God, not by way of force, but by way of a price paid to the justice of God; he delivered us from his wrath to come, without which satisfactory price, Life and Salvation could never be procured to our poor Souls; and therefore *S. Paul* calls the inheritance of the Saints in Heaven, *a purchased Possession*, Eph. 1. 14. And again, he is said to *purchase his Church with his own Blood*, Acts 20. 28. Now if Christ did purchase his Church by his Blood, and *ransome our Sins by his Blood*, Eph. 1. 7. and *purchased the heavenly Inheritance by his Blood*, v. 14. How say these men, that Christ did not purchase Life & Salvation, no not for the Elect? Christ doth not onely hold forth Love and Life, but he did first purchase it, and then held it forth; he was first offered for Sinners, and then offered to Sinners by the Gospel; *This word God sent unto the Children of Israel preaching peace by Jesus Christ*, Acts 10. 36. *Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day, and that Repentance and Remission of sins should be preached in his Name amongst all Nations*, Luke 24. 46, 47.

Application.

So if the Question be, whether Christ did purchase Love and Life for the Elect? The Answer is, first, that he did purchase the love of Reconciliation for Sinners, though not the love of Gods Grace which gave Christ. And secondly, this Purchase was made by a Price satisfactory, and of value answerable to the souls redeemed; and the Inheritance purchased, a Price, I say, paid not to Sathan, but to the Justice of God.



## CAP. IX.

*Of Universall Redemption, and some Mistakes  
therein cleared.*

**Y**OU have seen how Christ hath purchased Life, and Liberty, Salvation, and Remission of Sins: The next great question is, for whom he hath done all this, whether for all men whatsoever, or for his Church onely.

The Errors noted in the *London Testimony*, pag. 9, 10. are these especially; *First, That Christ was given to satisfy for the sin of Adam, and for all the sins of all mankind: Secondly, That Christ intended the benefits of his death (namely) remission of sins, and eternall life to all, even to those who draw back to perdition, as well as for those who believe to the saving of the soule.*

Error. 1.

Those other words (namely) *that if Christ died onely for some, and yet God commanded the Gospel to be preached to all, then God commands a lie to be preached to the most part of men; and that they take away the true Gospel and ground of Faith, and introduce a false Gospell, which affords men no ground to believe.* Those words, I say, are rather Arguments to prove the former opinions, than a distinct opinion from them; and so they shall be considered in the Answer.

2.

The third Error (namely) is, *That though Heathens, Hypocrites, and Devils, have for a time damned themselves, yet by the Covenant of generall Redemption, our God will deliver those Prisoners out of the pit of Hell; and they, with those few that are Believers, shall feele and possesse in due time the blessednesse of it, to their everlasting salvation and comfort.*

3.

This Error (namely) of the Redemption and possibility of saving the Damned, hath been confuted already: Never did the greatest Patrons of generall Redemption extend the benefit of it to finally impenitent persons, much less to the dam-



ned ; it being so flat against the Scripture, which saith, that *He that believeth not the Son, shall not see life, but the wrath of God abideth on him*, John 3.36. and if they be once damned, their state is unchangeable if the soul be once lost, *What shall a man give in exchange for his soule ?* Mat. 16.26. There is no redemption from Hell.

The state of the  
Question.

My businesse therefore will be to help your Understandings in the two Branches of the former Opinions (namely) concerning Christs Satisfaction by his Death upon the Cross, for all the Sins of all Mankind; And concerning the intention of the Father and the Son, (namely) that all should partake of the benefits thereof, even the damned.

Sect. I.

But before I enter upon discussing of the point, I shall crave leave to present to the Reader, a short view of the Doctrine of the *Arminians*, touching this point, as they themselves have declared it at the Synod of *Dort*, in that large and subtile Book of theirs, intituled, *Scripta Synodalia Dordracena Ministrorum Remonstrantium circumsecundum de Universalitate mortis Christi Articulum*, they set down their opinion in these Theses, pag. 280.

1. *Pretium redemptionis quod Christus patri suo obtulit, non tantum in se, & per se toti generi humano redimendo sufficiens est, sed etiam pro omnibus & singulis hominibus ex decreto, voluntate, & gratia Dei Patris persolutum est, ideoque a participatione fructuum mortis Christi, nemo absoluto & antecedente Dei decreto precipue exclusus est.*

1. The price of Redemption, which Christ offered up to his Father, is not onely sufficient in it selfe, to save all Mankind, but it was also paid for all and every man by the decree and gracious will of the Father; and therefore from partaking the fruit of his Death, no man is excluded by any absolute decree of God.

2. *Christus merito mortis sue Deum Patrem universo generi humano haecenus reconciliavit, ut Pater propter ipsius meritum, salva justitia & veritate sua novum gratiae foedus cum peccatoribus & damnationi obnoxiiis hominibus, inire & sancire potuerit & voluerit.*

2. Christ, by the merit of his Death, hath thus far forth  
re;

reconciled his Father to all mankind, as that his Father, for his Death's sake, is enabled and willing to make a new Covenant of Grace with lost Sinners, without any injury done to his Justice or Truth, or without any let or hindrance from his Justice and Truth.

3. *Etsi Christus pro omnibus & singulis hominibus reconciliationem cum Deo, & remissionem peccatorum promeruerit, nemo tamen secundum novi & gratiosi Fœderis pactum aliter, quam per fidem beneficiorum morte Christi partorum recipi fit particeps, nec peccata hominibus peccatoribus remittuntur, antequam actu & verè in Christum credant.*

3. Although Christ hath merited Reconciliation, and Remission of Sins for all and every man in the world, yet according to the tenour of the New Covenant, No man is actually partaker of the Benefits of Christs Death, but by Faith, neither are mens sins forgiven, untill they do actually and truly believe in Christ.

Then follows a Declaration of their sense and meaning in those Theses, concerning the Death of Christ in these words following.

1. *Redemptio sive reconciliatio & satisfactio nihil aliud est quam partis offensæ placatio, sive actio vel passio talis qua offenso alicui satisfit hætenus, ut in gratiam cum eo qui offendit redire velit. Hinc est, quod electi, cum sint dilecti summa ac peremptoria dilectione, reconciliari & redimi, nec possunt, nec necesse habent, pag. 281.*

1. Redemption, Reconciliation, and Satisfaction, is nothing else but the pacifying of a party offended by some action or suffering, wherewith the party offended is satisfied so far forth, as that he will receive into favour the party offending; hence it is, that the Elect, seeing God intirely loves them, cannot be said to be redeemed, or reconciled; neither is there any neede of Reconciliation for them.

2. *Reconciliationem hanc sive propitiationem, Actionem Jesu Christi esse statuimus, quâ justitiæ Divinæ, quæ obstaculo erat quo minus peccatores sine ullâ odii contra peccatum Declaratione in gratiam secum recipere vellet, satisfactum est. Effectum hujus esse dicimus divinæ gratiæ impetrationem, id est,*



*non quidem Actualem nostri omnium Restitutionem in Grati-  
am ; sed restitutionem in talem statum, in quo Deus nobis, non  
obstante ampliùs justitiâ vindicatrice, secundùm Gratia, &  
misericordie suæ affectum, de novo beneficia sua communicare  
& potest & vult, eâ lege & Conditione, quâ sapientie ipsius  
consultum videtur (pag. 283.)*

2. This Reconciliation is; the worke of Christ, whereby he hath satisfied Gods justice, and removed that impediment, which hindered the Actuell receiving of sinners into favour, till God had shewed his hatred against sinne : The effect of this work of Christ is the impetration and procuring of Gods favour, by which impetration or obtaining of Gods favour, we doe <sup>not</sup> understand an actual restoring of all men into peace with God ; But the restoring of them into a Condition or Estate, in which God may now, without wronging his Justice, communicate of his Grace unto us, and is ready to doe it upon such Termes and Conditions, as himselfe shall li- mit and appoint.

3. *Ista Conditio est fidei & obedientie postulatum, sub pro-  
misso Gratia & Comminatione pœnæ sancitum : proinde hâc  
Conditione positâ, fieri potest, ex natura rei ipsius, ut fructus  
impetratæ gratia ad eos non perveniat, quibus tamen impetrata  
est, id est, iis non applicetur id quod impetratum est, quia Deo  
mandanti resistere possunt omnes & singuli propriâ suâ volunta-  
te & malitiâ. Gratia enim hæc impetrata est peccatoribus, qua-  
tenus in communi lapsus & peccati statu ; aliisque peccatis,  
(exceptâ solâ impenitentia) considerantur, & quidem eâ lege,  
ut fructus ejus Gratia solis fidelibus (quâ talibus) obtingat, in  
fidelibus verò & rebellibus, (quâ talibus) non obtinget, eo-  
demque loco habentur, tanquam si gratia impetrata ipsis nun-  
quam fuisset, pag. 284. 286.*

3. Those Terms and Conditions, are Faith and Obedience, required and established under promises of Mercy, and threatnings of Punishment, this being the condition of our Reconciliation, it is possible, and not against the Nature of the Covenant, that the Benefit of this Grace obtained for all, shall not be enjoyed by any of them, for whom it was obtained and intended, because all and every one may resist  
the

the Command of God, requiring of them Faith and Repen-  
tance, through their owne wilfulneſſe and wickedneſſe. For  
this Univerſall Grace is obtained to ſinners, as they are con-  
ſidered in the common ſtate of the fall, and of all their other  
ſinnes (Impenitencie only excepted) yet with that condition,  
that the benefit of that Grace ſhall actually be applyed, and  
partaked of onely by Believers; But Unbelievers, and ſuch  
as reſiſt and rebell againſt the Grace offered, are in as bad  
caſe, as if Chriſt had never died for them, nor obtained any  
favour at Gods hands for them.

4. *Effectus ille quem impetrata reconciliationis voce deſig-  
namus, pertinet ad omnes & ſingulos nullo prorsus discrimine  
vel temporis, vel etatis, vel personarum, vel locorum; adeo ut  
omnes & ſinguli à Deo propter Chriſtum eo loco habeantur: ut,*  
1. *Neminem eorum propter ſolum Adami peccatum æternis  
cruciatibus punire velit.* 2. *Neminem vocatorum etiam ob  
peccata actualia, vocationem ad fidem & reſi piſcentiam an-  
tecedentia à ſe rejicere, ſed omnium & ſingulorū miſereri velit,  
ſi modo actu ipſo à peccatis reſipiſcant, & in Chriſtum cre-  
dant, vitamque in melius commutent.* 3. *Neminem eorum, qui  
in Chriſtum credunt ob infirmitates & imbecillitates, quæ qui-  
dem verè tales ſunt condemnare velit, ſed ſolos tantum illos  
fructu gratiæ impetratæ privare, & æterna pœna afficere, qui  
nova & vincibili Contumacia ac rebellionẽ divinam gratiam  
aſpernantur, Benefactorem, & Redemptorem ſuum reſpuunt,  
& æterna vita ipſi ſeſe indignos reddunt propria ſua increduli-  
tate & inobedientia; Qui propterea quod credere nolint in  
hunc Redemptorem ſuum, cum per Gratiam poſſint, reos ſeſe  
faciunt juſtiſſimi ſupplicii, & effectũ impetratæ reconciliationis  
culpa ac merito ſuo privant.* pag. 285.

4. That effect of Chriſts death, which we call purchaſed or  
procured reconciliation doth pertain to all and every man in-  
differently, without any difference of Time or Age, or Per-  
ſons, or Places, in ſo much, that all men whatſoever are for  
Chriſts ſake, in ſuch reſpect with God, that firſt, he will  
punish none of them, with eternall Death for the ſinne of  
Adam onely: ſecondly, that God will reject none of them  
that be called for any of their Actuall ſinnes committed be-  
fore.



fore their calling, but he will have mercy upon them all, if they actually repent and believe, and amend their lives: Thirdly, that God will not condemn any of them that believe in Christ, for their daily sins of infirmity and weaknesse: But such, and onely such, as by their new and wilfull obstinacy, do spurn at the Grace offered, and despise their Redeemer, they judge themselves unworthy of eternall life, and do justly deprive themselves of the benefit of that Grace which was purchased and procured for them; because they would not believe in Christ, when as by the help of Grace they could, they are deservedly deprived of the mercy which Christ procured for them, and make themselves guilty of their own just condemnation.

By this short draught of the *Arminian* Doctrine, you may perceive from what corrupt Fountain these new and bitter Streames of false Doctrines have flowed: And it may serve to make us bewaile the giddinesse, partiality, and undiscerning spirit of our people, who in the compasse of ten or twelve yeares, cry down Arminianisme in a party, against whom they are prejudiced, and cry it up again, and admire it, when it is set forth in an Independent dresse: Most people *hold the faith of our Lord Jesus Christ with respect of persons.*

Jam. 2.1:

The particular Errors of this Declaration will fall under consideration, in handling of the main Question, which now follows.

Against the two Errors before-mentioned, I oppose these two positions as the most certain Doctrine of the Scripture: (namely) First, Christ was not given to satisfie for all the sins of all mankind; the price of Redemption was not paid for all and every man, that is, in their room and stead; his blood was not shed to satisfie the justice of God, and to obtain Reconciliation and Remission for the sins of them that perish, as well as of them that be saved.

The second is, That Christ in dying, intended a spirituall benefit to his Church; neither was it the intention of God the Father in giving his Son, nor of his Son in laying down his life, that all and every man should be redeemed by it.

For

For proof of the former, I offer these Reasons; First, they which are reconciled by Christs Death, are saved by his Life: *Rom 5 10.* So S. Paul, *If when we were enemies we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved by his life:* But all are not saved by his life, therefore all are not reconciled & redeemed by his death.

*Christ paid a Ransome for all, even for them that perish, but they, through unbelieve, did not apply it.*

This is no Solution to the Argument, but a farther Confirmation, shewing a reason why all are not ransomed by the price of Christs Death (namely) because it is not given to all to believe on the Son of God: if it were paid for all, then should all be set free; for what wise man will pay a great price for a Captive, if he knows for certain, that the Prisoner shall receive no benefit by it? Deliverance of the Captive is the very end wherefore his ransome was paid, and therefore seeing that end is not enjoyed by all, we gather, that it was not paid for all: Christ wil not lose the price of his own blood, *Those whom thou gavest me, I have kept, and none of them is lost, but the son of perdition,* and he is lost, because he was not given to me to save: Of that distinction between the Impetration, or procuring of Reconciliation for all, and the Application thereof, I shall speak anon.

My second Reason is this, The wrath of God remains on them that perish, therefore they were never redeemed from it: Conceive it thus, To die for one, is by his own death to free another from death; To die *ejus loco, & vice*, in his room and stead, that the other may live, as *2 Sam. 18. 33.* *Would God I had died for thee, O Absalon, my son, my son;* that is, ô that I had died, and thou hadst lived, that my life had gone for thine. Thus Christ died for us, *Rom. 5. 6 8.* *While we were yet sinners Christ died for us,* (that is) to deliver us from death, according as it is written, *Gal. 3. 13.* *Christ hath redeemed us from the curse, being made a curse for us;* Christ being made a Curse for us, does remove the Curse from us; but if the Curse doth still rest on us, it is because he was not made a Curse for us: God doth punish the sins of the Elect upon the person of Christ, but the sins of others, that do not be-

1. Position.  
1. Reason.

Object.

Answer.

John 17. 27.

2. Reason.  
John 3. 36.



lieve, in their own persons, *Joh. 8. 24.* therefore if any do bear the punishment in his own person, it is a sign that Christ hath not born it for him. If any be cast into Prison, till he pay the utmost Farthing, it is a sign that Christ the Surety, has not paid the Debt for him. The Argument may be thus framed, None of those for whom Christ died, are condemned : *Who shall condemn ? It is Christ that died, Rom. 8. 34.* The force of that Consolation is this, That none of those for whom Christ died are condemned : but there be many thousands that are condemned, therefore there be thousands for whom Christ died not.

### 3. Reason.

My third Argument is taken from the falsehoods and absurdities, which follow upon this Arminian Doctrine : For if Christ died to satisfy for all men alike, promiscuously and indifferently, as they are the Sons of *Adam*, and that all mankind is alike redeemed, and restored into a state of Grace by the merit of his Death ; then this is done either actually, and absolutely, or under condition of Faith ; if actually and really, then none could perish, be they Turks, Pagans, Infidels : but this the Arminians themselves disclaim ; they teach, that though remission of sins be procured, merited, and acquired for all, yet none partake thereof actually, but Believers : if conditionally, that is, for so many of them as will believe in the Redeemer, then it will follow, that possibly Christs death may be in vain, and so instead of dying for all, he dyed for none, because (say they) Christs work in dying is perfect in every respect ; *Etiam si impetrata redemptio nulli individuo, actu ipso, fuisset applicata* ; though no particular man or woman in the world, were ever saved by it : But grant that some do fulfill the conditions of the new Covenant, yet of this Doctrine of Christs dying for all, and not saving all, for whom he died, it will follow, that Christ died in vain, and shed his Blood in vain, and in vain procured Reconciliation for the greatest part of mankind, seeing the greatest part of mankind are not Believers : Now it is grosse to affirme, that Christ died in vain, either for all, or for the greatest part of men ; that opinion is not to be admitted, which makes Christ to have died in vain (*1 Cor. 15. 17.*) *If Christ be not raised,*

raised, your faith is vain, ye are yet in your sins ; but so doth this Doctrine, it makes Christ to have died in vain, if not in respect of all, yet of the greatest part of mankind : that opinion is not to be received, which denies Christs speciall love to them for whom he died (for *greater love hath no man than this, that a man lay down his life for his friends*, John 15.13.) But so doth this opinion for Universal Redemption; for hereof it follows, that Christ died for some, whom he did not intirely love ; hereof it will follow, that *Cain* and *Judas* are as truely redeemed by Christ, and as much beholding to Christ for his death, as *Peter* and *Abel* ; for by this Doctrine, Christ has done his part for all alike; he intended Salvation no more to one than to another ; he died not for any man or woman by name, but for all in generall, which is contrary to that of *Paul*, Gal.2.20. *Christ loved me, and gave himselfe for me*, the Redeemed of the Lord are called by their Names. *Isaiah* 43.1. *I have formed thee, I have blotted out thy transgressions as a cloud* ; The Lord knoweth all his creatures whom he hath formed and made, so also whom he hath redeemed. *Isa.* 44.21,22. And they are a peculiar people culled out of the world, as in that Thanksgiving-song, *Rev.* 5.9. *Thou hast redeemed us to God by thy Blood out of every kinred, and tongue, and people, and nation, and marked or sealed us up for the Lords people*: *Rev.* 7.5. Of such a Tribe so many, yea, *Christ calleth his own sheep by name*, John 10.3. their names are written in the Lambs Book of Life, therefore to say, that Christ died for some, whom he did not intirely love, or that he intirely loved any that are damned, or that his Sheep can be plucked out of his hand, and perish everlastingly, is a base reproach to our blessed Redeemer. It gives the lie to the Scripture, and yet is the undeniable consequent of their Doctrine. Thus much for the proof of my first Position.

Now because the Scriptures speaking of Redemption, purchased by Christs Death, do sometimes expresse it in most large terms, as *1 Tim.* 2.6. *Christ Jesus gave himselfe a ransom for all*; and so *Heb.* 2.9. that *he by the grace of God should tast death for every man* : Here is *all*, and *every man* ; and that place *1 John* 2. 2. *He is the propitiation for our sins, and not for*



*ours onely, but for the sins of the whole world.* Sometimes again, the Scripture speaks of Redemption in a more limited manner, as that Christ laid down his life *for his friends*, John 15.13. *for his Sheep*, John 10.15. *for his Church*, Ephes. 5.25. *Christ loved the Church, and gave himself for it, &c.*

*Distinction.*

Now that you may have your senses exercised to discern Good and Evil, Truth and Error in this point, you must distinguish between the *sufficiency*, and *efficacy* of Christs Death; we do say, that Christ died sufficiently for all, but not effectually for all, for that were an absurd manner of speech; But thus we say, that the Death of Christ is that one onely, and perfect Sacrifice, Oblation, and Satisfaction for sins, in which God is well pleased with man, and by which God intended to save all that come unto him; and it is in it self of infinite value and price, abundantly sufficient to take away the sins of the whole world; and if any perish, it is not through the weaknesse and insufficiency of that sacrifice, but through their own unbelief; by mans own default it proves uneffectuall unto the salvation of many: This common soveraign Medicine of Soules made of Christs Blood, must be embraced and applied, else it availes not; it is effectuall onely to them that believe.

How Redemption is universal.

According to the first Branch of this distinction, we teach, that Redemption by Christs Death, is universal in three respects.

First, For the Price and Merit of it: In Christs Sacrifice there is merit enough for all the sins that ever were, or shall be committed; yea, if there were ten thousand worlds to be redeemed, they needed no other Price, no other Satisfaction to please God, God is fully contented with this one of his Son: For it being the Death of the eternall Son of God, it is of infinite value above all the Soules, and above all the Sinnes of the Sonnes of men; it is an Universal Remedy.

Rom. 3.25.

Secondly, It is Generall and Universal for the promise and offer of it; upon the all-sufficiencie, and merit of Christs Death is grounded an universal promise of Salvation, according to which, all that believe in him do actually receive remif-

remission of sins, and life everlasting; the promise of Life in Christs Death is universall to *all men*; the Gospel is to be preached to *every creature*, so that there is no man living that may not lay hold on that offer, no man is forbidden to come in, and take of the water of Life freely, that has a mind to it, *Rev 22.17. Whosoever will, let him come and drink of the water of life freely*: You cannot wish a larger Promise, nor an easier Condition, *Whosoever will, let him come*; there is none excluded, but such as will not come in, nor acknowledge him, nor deny themselves, and their own Righteousness, their carnall Reason, & sweet Contentments for his sake. Why then do men cavil at the doctrine of Redemption, as if it were not large enough? Is it too straight and narrow to take in *Episcopius*, or *Corvinus*, or any of the Arminian Subscribers? No; Do they know any man in the world, to whom the offer of Salvation may not be freely and truly made? No, not one, (the finally impenitent, and wilful contemners of Christ only excepted) Whose cause then do they so hotly plead? Let every one that is athirst, come; let every one that is griev'd with sin, come; let every one that longs for Salvation, come, and he shall find rest to his soul, he shall find Christ to be his God, & his mighty Redeemer; he shall feel the vertue & efficacy of Christs death.

Thirdly, Redemption is Generall or Universall, in respect of the Means, sincerely calling all men unto fellowship with Christ, and of Gods Grace in him (namely) the Word and Sacraments. The manner of Administration of this Grace in the Death of Christ is universall and compleat; so that if there were a thousand worlds more to be saved, they needed no other Gospel, no other Sacraments, no other Means to convert them, no new Law to make them partakers of Remission of sins by the Death of Christ, & these are seen & known of all men, easie to be understood, preach'd, and publish'd, not in a corner, but on the house top, to all nations; *their sound is gone forth into all Lands*, our Commission is, *Go into all the world, preach the Gospel to every creature*: *Mar. 16.16. It is the power of God to salvation, to the Jew first, and also to the Gentile*, *Rom. 1.16.* and it is also reall and sincere, for in the Gospel there is nothing false or dissembled: Whatsoever

*Acts 17.30.  
1 Tim. 2.4.*



is offered or promised to men, the same shall be made good to them by God the Author of the Gospel; we offer Salvation to all that will receive it, and it is sealed unto them by the Sacraments, and it shall be made good unto all them that receive it in Truth; we do not promise mercy and life to any that continue in their sins, that stand off from Christ; but to as many as receive him, they shall be the Sons of God; And our word is true, it shall be made good unto you; the Lord saith not in vain to any man, *Come unto me and I will ease you* yea, so full and sufficient is this calling and preaching of Life by the Gospel, that they which hear it, and obey it not, are *αυτοκατακεῖλοι* self-condemned, they must condemn themselves for their own obstinacy and contempt; if they be not converted by the means, they will be forced to confesse, Thou Lord wouldst have healed and gathered us, but we would not.

The Will of God touching Salvation, hath been so fully *spoken unto them*, that they have no excuse for their Sinne, John 15.22.

Thus you see, how Redemption, by Christs Death, is universal (namely) first, in respect of the Price and Merit: Secondly, of the Promise and Offer of it to all: Thirdly, in respect of the Means, by which men are brought to Faith; and therefore that Inference is unsound, which saith, that by our Doctrine we take away the True Gospel, and introduce a False, which affords no ground to believe; Ground enough you see, if you have hearts to accept of Christ upon true Gospel-terms.

2. Branch.

Yet according to the second Branch of our distinction, we teach, that Christs Death is not effectually to all; the fruit and benefit thereof is not received by all.

First, For God has not tied himself by any Promise in the New Testament, to communicate that Grace to all: Many people never *heard* of the name of Christ; and of them that have heard, *all* do not *believe*; Rom. 10. 16 *They have not all obeyed the Gospel*; for Isaiah saith, *Who hath believed our report?*

Secondly, God hath not tied himself to give Faith to all that hear

hear it, *Act. 28. 24. Some believed the things that were ſpoken, & ſome believed not; according to the Propheſie of Iſaiah, ver. 26. Hearing, ye ſhall heare, and not underſtand. Behold ye deſpiſers, and wonder, and periſh; for I work a work in your daies, which you ſhall in no wiſe believe, though a man declare it unto you.* This Benefit is not effectually applied to any but to thoſe whom the Father draweth, and hath given unto Chriſt to be fitted for glory; Chriſt ſo died (for all) that all which believe ſhall have remiſſion of ſins, and be juſtified from all things; from which they could never be juſtified by any thing that they could do or ſuffer. But in his Death, he ſo properly intended the good of Gods Elect that they ſhould in due time be made partakers of the Benefits purchaſed, Chriſt being made theirs, and they his, as now I am to ſhew in our ſecond Poſition, which in oppoſition to the ſecond Error, I thus lay down (namely)

*Acts 13. 41.*

That God the Father, in giving his Son, and Chriſt, in dying for Sinners, intended a ſpecial benefit to his Church; neither does it appear, that they intended that all, and every man ſhould be ſaved by it, much leſſe ſuch as truſt in lying vanities, and draw back to perdition: the Scripture-terms are very ſignificant to this purpoſe, *Eph. 5. 26. Chriſt loved the Church, and gave himſelf for it, that he might preſent it to himſelf a glorious Church: So Acts 20. 28. He is ſaid to purchaſe the Church with his own Blood; Again, John 15. 13. I lay downe my life for my Friends, and for my Sheep, John 10. 15.*

*2. Poſition.*

Hereof there are two evident proofs: Firſt, The event it ſelf; Gods counſels and intentions have a certain fulfilling (what he decreed and purpoſed muſt ſtand) and therefore he intended not to redeem all, becauſe all are not redeem'd; thoſe whom God doth not pardon in time, he did not decree before time to pardon them; *The Lord doth whatſoever he will in heaven and earth;* and becauſe he doth not ſave Judas, therefore he willed it not: *An quod vult, non poteſt omnipotens? Vel (quod abſit) velit ſalvare omnes homines, & non potuit? Quid ergo reſtat, niſi ut ille, qui omnia quacunque voluit, fecit; ideo hic non faciat, quia nolit, non quia non poſſit: quia ſicut verè*

*1. Reaſon.*

*Pſal. 115.*



Usher Hist.  
Gottschalci  
pag. 30.

*verè omnia quæ voluit, fecit, ita verè noluit, quæ non fecit*; as Remigius Arch bishop of Lions, in his defence of Gottschal, doth notably argue, God doth all things, that he will, and what he doth not, he willeth not.

2. Reason.

A second evident proof (that Christ, in dying, intended a special benefit to his Church) is taken from his office of Intercession, whereby the merit of his Death is effectually applied to our actual Reconciliation: The grace of Redemption purchased for the Church, is not barely conditionall, if men will fulfill the conditions of the New Covenant, but for the merit and intercession of Christ, there is bestowed on them the spirit of Regeneration, Faith, and Perseverance, whereby they shall effectually obtain the benefits purchased (namely) Remission of sins, and Life everlasting.

Rom. 8. 32.

3. Reason.

The third Reason: The New Covenant is established in the Blood of Christ, and it doth contain two chief Blessings or Promises (namely) free pardon of Sin, and the writing of his Laws in our hearts, that is, the conditions of the New Covenant, which God requires of us; *He promiset to write them in our hearts*; He doth not leave it to our fraile wills, whether we will perform them or no; but he gives the Ability, and the Graces themselves, whereby we shall infallibly be led on unto Salvation; and for this purpose, Christ did not onely die for us, but rose again, & sits at the right hand of God, making intercession for us. Joh. 17. 9. *I pray not for the world, but for them which thou hast given me, for they are thine*: & again v. 24. *Father I will, that they also whom thou hast given me, be with me, where I am*: And so S. Peter teacheth, Acts 5. 31. that God hath exalted Christ with his own right hand, to be a Prince and Saviour, to give repentance to Israel and remission of Sins. Christ doth not onely provide a price for our souls, but gives gifts unto men, he draws all hearts unto him, and being made Head of the Church (which is his Body) he filleth all in all, Eph. 1. 22. that so his Death, which is sufficient for all, may be effectually applied to the Justification and Reconciliation of the Elect.

Eph 4. 10.

The Arminians absurdly divide between the impetration or obtaining of Remission of sins for all, and the Application thereof to all.

First,

First, They teach, that Christ, by the merit of his Death, hath procured that God without injury to his justice, may enter into a new Covenant of Grace with mankind upon what conditions he pleaseth, and so hath opened a door of mercy to all men, that if they perform those conditions, they may be saved: but as for the actuall Application and Remission of sinnes, that he hath not procured for any man.

Secondly, also, That Christ, by his Death, hath made God *placabilem*, but not *placatum*, that is, procured a freedom, that God may be reconciled if he will, and if other conditions concur, but not an actual Reconciliation: Thus whilst they seem to advance and extend the comfort of Christs Death, they debase the Efficacy of it, and divide his Death from his Resurrection and Intercession, as if he were not an Intercessor for all those, for whom he is a Reconciler, and for whom he is said to have died.

Contrary hereunto we teach, that the Impetration, or procuring of pardon for us by his Death, and the Application thereof are not divided, they be of equall extent; as many as Christ died for, for them also he rose again, and makes intercession for the effectuall obtaining of the fruit of his Merits: According to that notable Gradation of the Apostle, He that spared not his own Son, how shall he not with him give us all things? It is Christ that died, yea, that is risen again, who is at the right hand of God, and maketh intercession for us; they say, Christs Death hath its end, though none hath benefit by it; but Christ hath then, & not till then, attained the end of his death, when he hath actually brought them into a state of Grace and Glory, according to that of 1 Pet. 3. 18. and John 10. 15. *I lay down my life for my sheep*; mark what follows, ver. 28. *And I give unto them eternall life, and they shall never perish*: with John 14. 13. *I go to prepare a place for you; I will come again and receive you unto my selfe, that where I am ye may be there also*: Christ is the Mediatour between God and Man; in respect of God a full satisfaction to the divine Justice is given and taken; Gods wrath for the sins of the Elect is suffered and overcome; he rests contented

Rom. 8. 32, 34.



and appeased, the Debt-book is crossed, and the Hand-writing cancelled; and Christ is justified in the Spirit from all our sins. And as unto us, Christ hath an intention to save all those for whom he shed his blood, and for that purpose he ever liveth to make intercession for them, *Heb. 7.25*. Thus you see how Christ in dying, intended the good of his Church, as appears partly by the event it self, partly by the course that he took for the effectual application thereof to his Elect.

John 17.9.

From whence also we may inferre, as to the main question, that Christ did not die for all men, because he doth not pray for *all the world*; for whom he died, for them he makes intercession: on the contrary, for whom he praies not, for them he died not; the same persons are redeemed and prayed for; *There is one Mediatour of all, who gave himselfe a ransome for all*, 1 Tim. 2.5,6.

Thus I have endeavoured to make good my two Positions against the two forementioned Errors; it remains, that I clear some Objections.

Object. 1.

First, from Scripture: 1 John 2.2. *He is the propitiation, not for our sinnes onely, but for the sinnes of the whole world.*

Ans.

Gal. 3.28.

Eph. 2.14.

That is, not onely for us Jews (*John*, who spake, was a Jew) but for the rest of the world, Gentiles; The distinction of Nations is taken away, and in *Christ Jesus both Jew and Gentile are all one*; the Body of Christ is made up of all Nations in the world, *He is salvation to the ends of the earth.*

Object. 2.

1 Tim. 2.4,5,6. *Who will have all men to be saved, and come to the knowledge of the truth; for there is one God and one Mediatour between God and man, the man Christ Jesus, who gave himselfe a ransome for all.*

Ans. 1.

By (*all*) here cannot be meant all the men that ever were, or shall be, in the world; seeing the Text is expresse, that *God in times past suffered all nations to walk in their own waies*, not regarding nor giving them means to come to the knowledge of the Truth, *Acts. 14. 16.* as now he doth command *all men every where to repent*, *Acts 17.30.* *Cain, Judas, the Beast, and the false Prophet, and those Scoffers, that were ordained* of

of old to condemnation; Can we reasonably think that God would have them to be saved? By (*all*) therefore must be meant, first, all sorts of Men, Kings, Subjects, Bond and Free of every Nation under Heaven, according to that *Rev. 5.9.* *Thou hast redeemed us to God by thy blood out of every kindred and tongue, and people and nation.* He does not say, the whole Kindred, and Tongue, and Nation, but some out of every sort.

*John 12. 32.*  
*Galat. 3. 22.*

Again (*all*) of all Nations that shall believe on his name, so is *all* expounded and limited: Thus *Abraham* is said to be *the Father of us all*, *Rom. 4. 16.* that is, of all Believers, both Jews and Gentiles. *John 3. 16. Rom. 8. 22.* Christ's Church is a world of Believers, God will have them all come to the knowledge of the Truth; the Gospel teacheth us, that *there is one God, and one Mediatour, and one Ransome paid for all* (namely) whereas in times past, severall Nations had severall Gods and Mediatours, and proposed to themselves severall waies of Salvation; saies the Apostle, This is not truth, for there is one God, and one Mediatour, and one Ransomer of all: There be not severall waies and Ransomes, nor severall Mediatours, by which men may be saved, but one for all men, and all men must be reconciled to God by his Death and Intercession: This I take to be the meaning of that whole passage of Scripture, A Ransome for all; *Non quia nullus hominum est, qui per illius justitiam non justificetur, sed quia prater ejus justitiam nemo justificetur, omnes ergo per primum Adam in condemnationem, & omnes per novissimum Adam in justificationem, quia nemo in condemnationem, nisi per illum; nemo in justificationem, nisi per istum: Tali sensu & illud accipiendum est; Sicut in Adam omnes moriuntur, ita in Christo omnes vivificabuntur: verè enim in Adam omnes moriuntur, quia nemo in mortem nisi per illum; & verè in Christo omnes vivificabuntur, quia nemo in illa resurrectione vita nisi per ipsum, Quo etiam sensu manifestissime illud in Psalmo 145. 14. dictum est; The Lord upholdeth all that fall, and raiseth up all those that be bowed down, because he doth save whom he will out of every kind and sort of sinners that are fallen, or else because none of all that be bowed down, are raised up, but*

2.

*1 Cor. 15. 22.*



Bishop Usher  
Hist. Gottsch.  
pag. 33.

Obj. 3.

Ans. w.

John 10. 27.  
John 17. 12.

Tis not enough  
to believe in  
generall that  
forgiveness of  
sins is to be  
had in and for  
Christ.

by him, not by their own strength, but by his mercy; Thus doth *Rhemigius* wittily and solidly argue this point in his defence against *Gotteschalc*.

The third place is that of *Heb. 2. 9.* That he, *by the grace of God, should tast death for every man*, ὑπὲρ πάντων for all men.

The Apostle shews the end of Christs suffering, and abasement for awhile, beneath the Angels to be, not for himself, but for our cause; and therefore it ought to be glorious in our eyes; And this should be the more precious to us; first, because he did not die for a few, but for all Believers, for all afflicted Consciences, for all penitent, broken-hearted Sinners; every believer hath an interest in that Death of his; Christ had a particular respect to every particular soul; he did not die for mankind in generall, and for none in particular (as Arminians absurdly teach) but for me, and for thee, for my sins, and thy sins, for every sheep of his fold; here is a sure ground of a particular applicatory Faith for every man; he *knowes* them, and gives unto them *eternall life*, and will not lose *one* of them, but *seekes* and saves every *wandering sheep*, and so every man is bound to love him, and magnifie him for it, and to apply the fruit of it to himself; he tasted death for me, therefore I shall not come into condemnation. Secondly, this universall ὑπὲρ πάντων does not include Infidels, or impenitent Contemners of Christ, but such as are characterized in the verses following: Ver. 10. They are called *Sons to be brought to glory*; ver. 11. They are of the *same nature with Christ*, as the *first Fruits* were of the same nature with the *whole Crop*; the first Fruits, under the Law, did sanctifie the Crop, so doth Christ sanctifie us; *Christ that sanctifieth, and we that are sanctified, are all of one*; for *which cause he is not ashamed to call them Brethren*: The band of Nature between Christ and us, is reckoned unto those onely, who are sanctified; with none other will Christ reckon kindred; and ver. 16. he taketh hold of the seed of *Abraham*.

Thus you see how (*every man*) in that Text is extended to all poor sinners, that embrace salvation by Christ to each  
par-

particular hungry soul, yet it is limited and restrained to such onely; *God so loved the world, that he gave his onely begotten Son*: For whom? for *Believers*, for all Believers, for none but Believers: The generall words (*world, all, every man*) being limited in some places of Scripture, must be understood with that limitation in all other places, though it be not expressed.

The fourth place of Scripture is 2 Pet. 2. 1. *They shall bring in damnable Heresies, even denying the Lord that bought them,* with Heb. 10. 20 he speaks of some, who *counted the Blood of the Covenant, wherewith they were sanctified, an unholy thing*: By which it seems, that Christ died not onely for them that believe to salvation, but also for them that deny him, and tread under foot his Blood, by which they were sanctified.

Object. 4.

First, This place is a Prophecy of dangerous times, by reason of false Teachers, who shall bring in damnable Sects and Doctrines, even denying the Lord that bought them: It may fitly be termed a propheticall Description of a Socinian. The Socinian denies both the Lordship, or Godhead of Christ, and also his satisfaction; they deny that our Souls are the purchase of his Blood: What is this to Universall Redemption? Yes, very much, may they say, because they that deny Christs merits are said to be bought by him: They that are saved are bought by him, and if they which perish be also bought by him, then he died for all men without exception.

Answer.

S. Peter's Socinian.

Secondly, In Scripture things are said to be what they seemed to be, and by the rule of profession what they ought to be: They once professed, that they looked for Redemption by Christ, and therefore denying Christ, they deny him that bought them, of whom they said, he did redeem us: And this is the great Aggravation of their Apostacy, that they forsake him, who, as themselves confesse, had shed his Blood to redeem them, and had provided a sufficient Price for them: He that doth ransom a Prisoner, hath gotten the right and title of Lord and Master over him: Now as it is a cursed sin for a ransomed Captive to renounce such a Lord & Master, that bought him, so is it a damnable sin to renounce

Answer. 2.



A&S 8. 13.  
John 1. 23.  
2 Pet. 2. 20, 22.

Christ, such a Christ as laid down his life for us. As far forth as they were Believers, so far are they in Scripture-account said to be redeemed, or bought: but in Scripture-account they were Believers, and therefore in Scripture-account said to be redeemed, and so denying Christ, they are said to deny the Lord that bought them.

This manner of speaking, according to Scripture-account, will farther be cleared by consideration of that other place *Heb. 10. 29.* to tread the Blood of Christ under foot, is all one in effect as to deny the Lord that bought them, that is, to account it as *common Blood*, and that Christ is not worthy to be owned, or professed, or trusted on, as Lord of Life; yet such a Person is said to be *sanctified by the blood of the Covenant*.

Quest.

*But how can that be? Can any that perish be said to be sanctified by the Blood of the Covenant, that is, by the Blood of Christ?*

Ans.  
Dickson on  
Heb. 10. 29.

I answer in the words of learned Mr. Dickson on the place; his words are full and significant, and the Doctrine sound: There is a two-fold *sanctification*, one to the *purifying of the Flesh*; and there is a sanctification to the *purifying of the Conscience from dead works to serve the living God*, *Heb. 9. 13, 14.* The sanctification externall to the purifying of the Flesh, consisteth in the Mans separation from the World, and dedication unto Gods Service by Calling and Covenant, common to all the Members of the visible Church, and it is forcible thus far, as to bring a man into estimation for a Saint before men, and unto the common Priviledges of the Church: Whereupon as men, so God also speaketh unto him, and of him, as one of his people, and dealeth with him in his externall dispensations, as with one of his own people; in this sense all the Congregation of *Israel*, and every one of them is called *holy*, *Numb. 16. 3.*

Note this.

The Sanctification internall, by Renovation, consisteth in a mans separation from the state of Nature to the state of Grace, from his old condition, to be a new creature indeed. By this latter sort a Reprobate cannot be called, sanctified, or redeemed, and bought; but by the former he may be called, sanctified,

ſanctified, and that by vertue of the Blood of the Covenant, albeit he ſhould not get farther good thereby; for as the Blood of Chriſt hath vertue to cleanſe the Conſcience, and renewe the Soul, which cometh unto it truly and ſpiritually, ſo it muſt have force to do that which is leſs, that is, purifie the Fleſh, and the externall condition of the Man, who cometh unto it outwardly onely, as the Types did under the Law; whereupon an Hypocrite in the Chriſtian Church, muſt be accounted one of the Congregation of the Saints, as well as an Hypocrite under the Law was ſo called, becauſe Chriſts Blood cannot be inferiour to the Types, which were of this force to ſanctifie men to the purifying of the Fleſh: In this diſtinction you ſee what account the Scripture hath of all the Members of the viſible Church, and how it ſpeaks of them, as of Gods own people, as if they were really that, which by Covenant and Vow they ſeem and profeſſe to be; And in this ſenſe all of them are ſanctified, and all bought and redeemed by the Blood of the Covenant.

The fifth and ſtrongest Objection is this, *The ſin of Adam was the ſin of all the world; Chriſt took the ſin and fault of the firſt Adam upon him, and therefore the ſin of the World of Man, whoſe Nature was in Adam; and taking the ſin upon himſelf, he withall takes the curſe and condemnation of the whole upon him, to recover man out of his undone condition: And this is the ground of that Aſſertion of the Arminians (namely) that God will puniſh no man whatſoever for the onely ſin of Adam: Chriſt did take away Originall guilt from all mankind, and ſo none are condemned or reprobated, but for Actuall ſins: Thus the Author of Gods love to Mankind; If God (ſaith he) have no pleaſure in the death of the Wicked, much leſſe in the death of Men, either altogether innocent, or tainted onely with Originall ſin: Thus others alſo affirm, That ſeeing Chriſt did bear the ſin and condemnation of all that ſinned in Adam, therefore all are ſaved from that Death and Curſe pronounced, and ſo the whole world have a Redemption by Chriſt, untill Adams poſterity acting other ſins, draw on themſelves new wrath.*

5. Object.

Gods Love,  
P. 49.

Tho. Col. Mar.  
P. 19.

Whereto I answer, Firſt, The end and effect of Chriſts Death

Answer.



H. b. 9. 15.  
Galat. 3. 13.

Death is to answer the Law, to take away the Curse of the first Covenant, to redeem us that were under the Law, that we might be made the Sons of God.

Galat. 4. 29.

Secondly, That all men lie and continue in that sad state under the Covenant of Works, till they be regenerated, and brought into the Covenant of Grace, which is done *by Faith in Christ Jesus*.

Eph. 2. 5. 8.  
John 6.

Note.

Gal. 3. 26.

Heb. 2. 13.  
Rom. 16. 20.

Thirdly, I answer, that Christ taking away (*peccatum mundi*) *Adam's* sin (Originall sin from the Elect) must do as much to save one, as to save all, and that which serves for one is sufficient for all the Sons of *Adam*: howbeit, as God did once draw out of that polluted Mass one man, pure from all touch of Sin's infection; so he can, and doth, daily sever a great number of Children out of that condemned seed, pulling them out of the fire, to set them free from the breach and curse of that first Covenant (by giving them Faith, and drawing them to Christ) all the rest remaining in the first *Adam*, and so under the law of Transgressions: This severance of the Seed was noted at the first Beginning (when as yet the Seed was not multiplied) in that Enmity which the Lord put between the seed of the Woman, and the seed of the Serpent; *Gen. 3. 15. I will put enmity between thee and the woman, between thy seed and her seed.* The *Seed of the Serpent* without doubt, are the Generation of the Wicked; the *Seed of the Woman* is first *Christ*, then all that be his; between whom, and the Brood of the Serpent, there is to this day deadly Enmity.

Secondly note, that here Christ is promised to the Woman and her seed, not to the Serpent and his seed: Here is a Seed which shall overcome; and they are first, Christ, for *he hath destroyed him that had the power of death*, that is, the Devil; And secondly, Christians, who resisting the Devil stedfastly in Faith, *The God of peace bruisseth Satan under their feet*; and here is also a seed to be conquered, and that is the Serpent and his Brood; to the one Christ is given a Redeemer, and Deliverer, to the other he is appointed for their overthrow: Christ you see was not intended for all the seed of *Adam*.

Again,

Again, this precious Seed is by a mark of distinction, called *Abraham's Seed*, and it is said, that *Christ took that on him*, or *he taketh hold of the seed of Abraham*, when they were flying away, and in danger, but he let the rest go: Thus to be *Christ's*, and to be *Abraham's seed*, is of the same extent; Gal. 3.29. *If ye be Christs, then are ye Abrahams seed, and heirs according to the promise.*

Lastly, note, in that place Heb.9.15. that Christs Death was for the Redemption of Sins, that were under the first Covenant.

*Then all mens sins are redeemed?*

Object.

No; there is a limitation (namely) that by means of Death, *they which are called might receive the promise of eternal inheritance.* Christs Death was the means to redeem Transgressions, but this is limited to them, whom God is pleased to call: And so Rom. 5.17. After he had compared *Adam* and *Christ*, and what each of them give to their descendant Branches; he limits this last (*all*) to all that *receive the gift of Righteousnesse*, they shall *reigne in life by one Christ Jesus.*

Ans.

Thus you see, that God can redeem the transgressions of the first Covenant by Christ, in the name, and on the behalf of a part of the seed of *Adam*, and condemn the same upon the residue, the seed of the Serpent.

*But as in Adam all die, so in Christ shall all be made alive, all that died in Adam, 1 Corin. 15.22. therefore all made alive by Christ.*

Object.

That which goes before, and that which follows the Text, shew plainly, that the Apostle speaks here of Believers, that they shall with comfort rise again; and this he proves partly by their Communion with Christ their head, v.16,20. partly by comparing Christ with *Adam*, v.21. Christ is as able to save, as *Adam* to destroy.

Ans.

*But how shall all be made alive in Christ, as all died in Adam, seeing all that were lost in Adam be not restored to life by Christ,*

Object.

There is a three-fold life: The first is naturall, of the Body; the second is spirituall, from the death of Sin; the third

Ans.



is eternall, the life of Glory. First, In this Chapter of the Resurrection, *Paul* does not speak of our rising to a spiritual life; for no man is quickned to a spiritual life at the Resurrection, they that died in an unregenerate state, will be found dead at that day in their sins; our spirituall quicknance is onely in this life.

Eph. 2.1, 5.

2<sup>dly</sup>, therefore by *Christ shall all be made alive*, is meant, that they shall be raised from that Death, under which all are now kept Prisoners, the *last enemy*, that shall be destroyed, is Death; *Christ* shall give us a victory over the Grave, and cause us to triumph and say, *O Death, where is thy sting? O Grave, where is thy victory?*

Thirdly, As for the life of Glory, this is indeed bestowed at the Resurrection, but not on all that died in *Adam*, not on all that shall be raised by the power of *Christ*, for *all that are in the Grave shall heare the voice of the Son of God, and shall come forth, they that have done good to the resurrection of Life, and they that have done evill to the resurrection of Damnation.*

John 5.28, 29.

So then, there is a naturall life by the living Soul, as it is written, 1 Cor. 15.45. *The first man was made a living soule*, that is, to live a bodily life here, by vertue of the soul united to the body, and yet the soul hath not power to keep us from dissolution, nor to joyn the same again, being once dissolved: The last *Adam* was made a quickning spirit, that is, appointed of God to restore life unto the dead, and to make them immortall, and incorruptible, as he himself is; for *he shall change our vile bodies, that they may be made like unto his glorious body, and so shall we ever be with the Lord*: This is the life of Glory, and this we have from *Christ*.

Phil. 3.21.

1 Th. 4.17.

Gen. 2.7.

How all be  
made alive by  
*Christ*.

The former (namely) the Living Soul *Adam* had, and of him we all receive it: But the Everlasting Life he had onely upon condition, and as it were, in Reversion, not in Actual Possession; for *Adam* was not possessed of that life, which Angels now live with God, and which we hope to live with him after our restoring. *Adam* by his fall fell from both; he forfeited both estates (namely) life Natural, which he had in possession, and the life Eternal, which was promised upon con-

condition of Obedience. Now Christ restoreth that natural life to all the Sons of *Adam*, to all our whole Nature. That Supernaturall and Eternall life Christ restoreth too, but not promiscuously to all; Why? for *Adam* was never seized of it, *Adam* never performed the condition, whereto that life was annexed; therefore that which *Adam* had onely, in conditionall reversion is restored by Christ, not as a debt to humane Nature, but as a debt to his own perfect righteousness, which he gives by way of a special grace to those onely that are Christs; that is, to so many as are not onely of that Masse or Lump, whereof *Adam* was the first formed, but of the new Creation, of the new Lump, whereof Christ is the first fruits to sanctifie it, and so we find the Apostle to speak of the Restriction, ver. 23. *Every man in his own order, Christ the first fruits, then that they are Christs at his coming.* And indeed the Apostle calling Christ the *first fruits of them that sleep*, hath a spirituall intent for the consolation of the believing Corinthians, and so it was sufficient to shew, that as *Adam* brought Death on all his, so Christ brings Life to all his, by vertue of that Life, or quickning Spirit which is in him. Ver. 47. *The first man is of the earth, earthy; Adam was an Earthy man, made of the Earth, fed by the Earth, in his Constitution mortall, apt to return to the Earth, and by reason of Sin, subject to a necessity of dying. And such are all the Sons of men born into the world, ver. 48. for as is the earthy, such are they that are earthy. Christ the second Adam, is the Lord from Heaven; the Lord from Heaven took our Nature, because his body was formed by the holy Ghost, and united to the Divine Person, and in this respect his Generation was divine and heavenly. And so they that be Christ's are called heavenly men, their names are written in Heaven, and at the Resurrection they shall be conformed to that heavenly man, they shall be heavenly men too, having their bodies made spiritual, immortall, incorruptible, as now Christ, after his Resurrection, hath; for so it follows, v. 49. As we have born the image of the earthy in this mortal condition: so at the Resurrection we shall bear the image of the heavenly in glory, and incorruption; and hereof he brings this proof, v. 50.*

Bishop Andr.  
second Serm. of  
Resurrection.

1 Cor. 15. 47,  
48, 49. opened.



*Now this I say Brethren, that flesh and blood cannot inherit the Kingdome of God: By flesh and blood in this place, he doth not mean carnall men, such as walk after the flesh (though it be true, that such persons shall never enter into Heaven) but rather this, such flesh and blood as ours is now, maintained by corporall meats and drinks of a mortall and corruptible Nature, cannot inherit the Kingdome of God; for so it followeth, Neither doth corruption inherit incorruption, and all must be changed or die, that so this corruptible may put on incorruption, and this mortall put on immortality: This is the plain meaning of the Apostle in this place, and it shews that Adam and Christ in their severall Conditions, Qualifications, and States, were common Persons, and are the Patterns to which those, whom they represented, are conformed; and because the wicked are not represented by Christ, therefore their rising is not sanctified nor blessed by Christs rising. And it gives us reason to conclude, that God is able to put such a worth into the sufferings of Christ, that it is able to satisfie the law of transgressions for all, and effectually to save all that come unto God by him, and to condemn sin in others, even the sin of the first Adam, as well as their Actuall sins, and yet not punish the sin of Adam twice, (namely) upon Christ, and the Sinner too; the Lord knows how to save the Seed of the Woman, and to reserve the Seed of the Serpent to be bruised and punished.*

*Use 1.*

Let this doctrine of Redemption admonish you to see, and seriously to study to be of the number of Christs little flock: Remember, not all that hear are saved, unless by hearing you obey the Gospel of Christ; *My sheep hear my voice, and they follow me*: Do not dream of Universall Redemption; the Gospel is Salvation to every one that believeth, not to one man more.

*Use 2.*

This Doctrine doth afford us a sufficient ground of preaching the Gospel to every creature, and of praying for all men: Consider these clear truths by me now delivered, (namely)

First, That Christ, according to his Fathers will and counsel, hath paid a sufficient price to save all that believe and repent,

pent. and if all believe, they may be ſaved, yea, they ſhall be ſaved.

Secondly, That the Sacrifice of Chriſt doth really ſanctifie all thoſe for whom it was offered, becauſe all they, for whom Chriſt gave himſelf, them alſo he doth ſanctifie, and ſave to the uttermoſt, *Non merendo tantum & materiam reconcilia- tionis procurando, ſed etiam efficaciter ſalutem operando & ap- plicando*, that is, not onely by meriting their Reconciliation, but alſo really applying and beſtowing the ſame, elſe he ſhould not be a perfect Saviour unto them.

Iohn 17.19.  
Heb 9.13,14.

Thirdly, Chriſt hath actually reconciled to God, by his blood all ſuch, and none but ſuch, as believe, the impenitent are not redeemed, he hath not obtained mercy and peace for them.

Fourthly, Chriſt came not into the world to condemn it, but to ſave it, for all the world is either Believers, or Unbelievers; he that believeth on him is not condemned: As for the Unbelievers, they are condemned already, being under the Law; their farther Condemnation and Aggravation of their rebellion againſt God, is, *per accidens*, through their own maliciousneſſe, not through the bleſſed Word which they hear.

Fifthly, All men that hear, are bound to believe and embrace the Goſpel, and Chriſt therein offered, and to repent of their ſins; the which if they reſuſe to do, if they will not come in, they juſtly periſh.

Sixthly, Chriſts Death is the foundation of all our mercies, which actually we receive for pardon and purchaſe (as of our Vocation, Juſtification) and it has not attained its end, untill he have brought many Sons to glory: for he hath ſatiſfied for every evil, and merited every good thing for us, there is no Sin or Sinner above his Merits and Mercy.

Theſe precious Truths contained in our Doctrine, are a ſufficient ground of preaching the Goſpel to every creature; and they afford us a viſible ground, upon which the beloved of God, every humble ſoul, might accept of peace, and ſo come to have faith and hope in God: and likewise a viſible



rule of rejecting all, who wilfully contemn their own peace, or refuse to return, and judge themselves unworthy of eternal Life.

Secondly, Here is also a sufficient warrant of praying for all men; there is no man living but may be saved, for ought we know; there is merit enough in Christ, and spirit enough in Christ, and Grace enough in the Gospel; they which are dead may live. He that believeth is already passed from death to life; and he that believeth not as yet, may be a child of God, we helping forward their Conversion by our Prayers, we cannot know any man: No man can know himself to be a Reprobate; there is hope of Forgiveness, so long as there is possibility of Repentance: St. Paul requires *Prayers to be made for all men, because God will have all to be saved*, 1 Tim. 2.1, 4. And S. Paul himself prayed; *My hearts desire and prayer for Israel is, that they may be saved*; we sin not in praying so, though many be not saved, because there is ground for it in Gods revealed Will, concurring with the universall merit of Christ, and the generall offer of salvation by the Gospel.

Object.  
pag. 108.

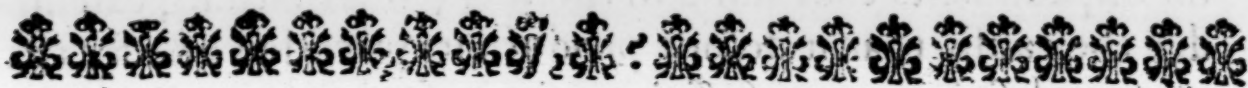
The Author of Gods love to Mankind saies, *That our Doctrine of Christs dying for all sufficiently, not intentionally, takes away all comfort, or if God intended that he should die for all, yet he intended it upon such a condition, which he purposed not to give ability to perform.*

Ans.

Whereto we reply, that in their general conditional way of Redemption, they cannot comfort a distressed soul, but onely upon his Faith and Repentance; and that we do, and can do in our way; and whether it be safer to ascribe the working of Faith unto God, or unto mans frail will; whether it be better to depend on God by Prayer for the efficacy of his Spirit, to convert us, to create in us new hearts, and to write his Laws in our hearts, or to rely on our own strength, we shall examine in the next Chapter.

In the mean while, methinks an Arminian can hardly bear a part with the redeemed ones, fully and heartily in that triumphant song of thanksgiving to the Lamb, when he shall, as a Shepherd, or as a Bridegroom, bring all his blessed train  
with

with him into heaven, to behold and enjoy his own glory for evermore, saying, *Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing, for thou hast redeemed us by thy blood out of every kindred, and tongue, and people, and nation.* I say it is hard for him to bear a part heartily in that song of Praises, when as his heart does think as his tongue hath professed, that he is no more beholding unto the Lamb for his Redemption, than Cain or Judas, and the damned crew. Rev. 5. 8. 12.



## CAP. X.

*Of the naturall mans Free-will to Supernaturall good, and some Errors thereabout cleared.*

**Y**OU have heard how the Arminians teach; First, that God hath not chosen to salvation any particular individuall Persons, but onely a certain kind of men, Believers in the generall, & so as none are excluded, so none are appointed unto life but under condition of perseverance in the Faith: Secondly, they teach, that Christ died for all indifferently under the same condition, and not for any particular persons, and so no man is chosen or redeemed more than another by any act of God, but *eventualiter*, according as they wil, or will not, embrace the Gospel: Thirdly, agreeable whereunto, they teach in the third place, that God hath decreed to give unto all sufficient means of salvation, sufficient Grace exciting, and preventing universally and indifferently unto all, the which they, who do not resist, but by the good use of Free-will assent unto, and co-operate with, they are both elected and redeemed but they which resist, and will not joyn, or co-operate with this motion of Grace, are not elected, neither shall they be saved; so that our work in this Chapter will be to resolve these two Questions.

First,



Quest. 1. First, *Whether God doth give unto all men sufficient meanes and helps of Grace unto Salvation?*

Quest. 2. The second is, *Whether the use of these meanes being granted, it be in the power of mans Free will to convert himself, to accept or refuse the grace offered?*

To the former question I shall speak but briefly, as being but preparatory to the other.

Sect. 1.  
What is Grace  
sufficient.

2 Thes. 1. 11.

Scripta Remon.  
Thes. 6. pag. 2.

Here we must first consider, What is sufficient Grace? *Sufficient* in every kind of causes, is that which being applied and intended to that end, doth procure its Effect, and remove all Impediments that stand in the way; if any thing can hinder the cause, that it do not produce its intended effect, that cause is *deficient*, not *sufficient*; it is so in naturall things, as in Physick; a Medicine that is sufficient for such a Cure, if applied, doth remove all impediments, and perform all intentions of the Physitian, requisite to the Cure: But if any other Medicine be required to the Cure, then the first was not sufficient: so converting Grace, or Grace sufficient to the conversion of a Sinner, is that, which being set on work upon the soul, doth remove every impediment, and *fulfill all the good pleasure of Gods goodnesse* in us, and *the work of faith with power*: but if some other Helps be necessary, then that Grace was not sufficient. Arminians teach, that Grace sufficient unto Conversion, is given to all, even to some that are never actually converted, and accordingly they distinguish between Grace *sufficient* and *effectuall*: Sufficient Grace, say they, is of great force to the conversion of a sinner, yet not alwaies effectuall by reason of our fault. But it is then effectuall, *cum novam illi contumaciam & rebellionem homo non opponit, quam ex se opponere potuisset*. And a little after, speaking of resisting Gods Grace, they say, that a man may carry himself in such sort against God by evil actions, *ut iis positis Dei gratia ipsum actu non convertat, etiam tunc, cum ipsum conversum serio vult, & convertere aggressus fuit*. Hence I thus argue, That Grace is not sufficient to Salvation, which meeting with a dead heart, and obstinate will, doth leave the sinner unconverted, even then when God intended to convert him, and doth most seriously endeavour it. But  
accor-

according to their Doctrine, the most saving Grace of God being applied to the conversion of a Sinner, meeting with an obstinate will, doth not actually convert him, no not though God intended it, and indeavour it; therefore Grace sufficient for Salvation is not given to all: It is naturall to us, and the greatest evil in our Nature, and that which doth most directly oppose the work of Grace, and hinder our Salvation, to be of a dead heart, that doth swinishly tread under foot the Son of God, and wilfully refuse to accept the Grace offered: And on the contrary, it is the great work of Grace to *quicken* the *dead* heart, and to take out of us that *heart of Stone*, and therefore the grace of God, when it hath *done all that it can*, or *will do*, to convert a Sinner, if it doth not this, if it change not the heart, if it doth not remove this grand impediment of the soules recovery, when it is intended and applied for that purpose; it is not sufficient, but deficient, because it does not bring to passe its owne most proper work.

Eph. 2. 1.  
Ezek. 11. 19.  
Ezek. 36. 16.

According to  
the opinion of  
the Remon-  
strants.

Again, you must put a difference between that which is sufficient, *quoad gradum*, in a certain kind and degree, and that which is thoroughly sufficient *ad ipsum conversionis* *ἁπολυσμα*: In this dispute our question is not of the former, namely, of Grace sufficient to lead men on in some degree towards their conversion, but of the latter, namely, of *Gratia sufficiens ad salutem*: This we deny to be given to all, and by the Arminians own Doctrine it stands undeniable, for neither is that sufficient illumination, which leaves the mind in the dark, that it sees no more excellency in Christ, than in all the Creatures, neither is that sufficient conviction of Sin, and our own unrighteousness, which leaves the Sinner unresolved to forsake his sins and his own righteousness; neither is that sufficient exciting Grace, which leaves the will dead, unexcited and unperswaded as yet to turn to the Lord; neither is that sufficient converting Grace, or Grace sufficient for Salvation, which after all, that it ought to do, or hath to do, leaves the soule unconverted, and in a state of death.

Two-fold suffi-  
ciency.  
Mat. 11, 28.

If ye say, that Gods Grace, and Mans Will are joynt  
P p causes,



causes, so that Grace doth its part, and Mans Will must do the rest, yet still it remains true, that it is not Grace sufficient for Salvation, because that which doth but its part, is not sufficient for the whole; as a great burthen is born between two, because one is not sufficient to bear it; but more of this in the next question.

2. Reason.

Rom. 10. 14.

Eph. 2. 11, 12,

1 Cor. 1. 21.

1 John 5. 12.

Object.

Eph. 20. 2.

Rom. 10. 14.

Answer.

Rom. 3. 11, 12.

This Doctrine of Universall Grace offered to all, is contrary to the experience of all Ages; many people never heard of the name of Christ; And how then shall they *believe in him of whom they have not heard*? It is a special Grace that God doth send the *light* of his Gospel to any people, when as the rest of the world sits in *darknesse and shadow of death*, Psal. 147. 19, 20. *He sheweth his Word unto Jacob; he hath not dealt so with every Nation*: Paul bids the Ephesians remember their condition *in times past* (namely) *without hope and without God in the world*; And why *without hope*? because without the Gospel and knowledge of Christ; And in another place he tells us, that *the world, by wisdom, knew not God, & therefore it pleased God, by the foolishnesse of preaching, to save them that believe*; To imagine that there is any means sufficient for Salvation without Christ, is to overthrow the foundation of the Gospel; for *he that hath not the Son hath not Life*.

Some imagine, that Pagans, who live according to the Law of Nature and right Reason, have the knowledge of Christ and Salvation bestowed on them, by a secret and extraordinary Revelation, though unknown to us.

This is a bold and senselesse Assertion: For, first, *How can they heare without a Preacher*?

Secondly, How can S. Paul's words stand good, that *Pagans were without hope in the world*, if by the good use of their naturall parts they shall undoubtedly obtain the knowledge of Christ?

Thirdly, How can we imagine, that those poor souls, which sit in darknesse under the power of Satan, should ever use their Free-will well, untill Christ doth make them free? Seeing as the Apostle witnesseth of the Heathen, *There is none that understandeth, there is none that seeketh after God, there is none that doth good, no not one*; there cannot instance be given of

of any one Heathen, who by the good use of his naturall Will, did ever obtain the addition of supernaturall, and saving knowledge, *no not one* (saies the Apostle) but on the contrary, they made ill use of that light, which they had; for *when they knew God, they glorified him, not as God, but became vain in their imaginations.* Rom. I. 21.

Fourthly, *Without me* (saies Christ) *ye can do nothing*: He saies not little, or not much, but *nothing*, if they had any strength, though small, then Christ said not true, *without me ye can do nothing*; if they had none, then where is Free will? Who ever used well his Free-will without the help of Christ preventing? By the knowledge of Christs Gospel we are taught the good use of our Wills; and if Christs Grace gives that good use, then Christ goes before us, and prevents us, then he is not given afterward as the reward of our well-willing. John 15. 5.

Fifthly, This Assertion establissheth one of the grossest points of Popery and Pelagianism (namely) the *merit* of *Congruity*, for they say, that if a man do what in himself is, God gives him Grace supernaturall; and *Pelagius* long before them taught, *Gratiam Dei omnibus dari ex merito pro bono usu liberi arbitrii*: Syn. Dort. 1. part. pag. 238. *White's Way,* pag. 181. S. 62. *Daven. Quest.* pag. 236.

Lastly, What one Promise, Rule, or Example have we of bestowing saving Grace on the Heathen in such a way, or in and for such respects? This presumptuous Assertion without proofs we detest; it overthrowes the Faith and its Ministry, it establissheth Paganism, and frustrates the whole new covenant of Grace.

Come we now to consider of all, that live within the sound of the Gospel: Sufficient Grace for Salvation is not given to all the visible Members of the Church, therefore not to all men; *Moses* pronounceth of many of the Israelites, that had seen the signs and wonders in *Egypt*, yet *the Lord hath not given you a heart to perceive, and eyes to see, and eares to heare, unto this day*, Deut. 29. 4. And Christ putting a difference between his Disciples and the Pharisees, saith, *To you it is given to know the mysteries of the Kingdome of Heaven, but to them it is not given*, Mat. 13. 11. How should men attain to saving Grace, 3. Reason.



Grace, unlesse it be given? And all receive it not, because it is not given to all; for to them it is not given.

Object. 1.

*But they which hear and understand not, have the same measure of Grace with them that did obey, onely these would embrace the Gospel, and the other would not; and so the Grace, which was sufficient in it selfe, becomes unsufficient through their owne fault.*

Ans.

God doth more for Peter than for Judas; they that hear and obey have a greater measure of Gods powerfull Grace, than they which still harden their hearts: there is an exceeding greatness of his power put forth in them that believe, more than in them that hear and believe not; in you that believe there is an Emphasis, not the like power in them that believe not. God opens the heart of Lydia, he gives us both to will and to do; he does not wait for our wills, but gives us velle, to will of his owne good pleasure, whereas others want that Will to believe, though you say they had power to believe, and to co-operate with Gods Grace. Of this more in the next question.

Eph. 1. 19.

Phil. 2. 13.

Object. 2.

It may be objected out of Bishop Lake's Paper, thus, *Grace is universall ex instituto divino, though not de facto, through mans fault, for God made a Covenant of Grace with Adam, as a common person, to be communicated to his posterity, as appears, in that Cain as well as Abel did offer a sacrifice, which is a work of the new Covenant. And again, with Noah and his family, so that if ye look to the beginnings of the Church, you shall finde, that the Covenant by Gods institution, was universall with all mankind, as was the Covenant of Work: (though many of Adams and Noahs posterity departed from the Church) and God was not bound by any condition of the Covenant to call them home again: Now the Covenant being universall, so is the Grace of the Covenant, and ability to keep it, one Branch whereof is this, I will write my Laws in their hearts, therefore all the Confederates have Grace sufficient for their Salvation bestowed on them.*

Ans. 1.

All are not Confederates, therefore not within the Promise.

Ans. 2.

It does not appear, that God made Covenant with Adam as

as a commou person, to be communicated to all his Posterity, but to the *woman* and *her seed*, not to the *Serpents seed*, plainly severing between the seeds, though all came of *Adam*: *Cain* offered a Sacrifice without Faith, he was the seed of the Serpent, of *that wicked one*, as *S. John* terms him; and *Christ* tells the Pharisees, that *they were of their Father the Devil*. 1 John 3.12.  
John 8.44.

I shall close this point with the Observation of Bishop *Davenant*; *Illud observetis velim, nos in hac Thesi nostrâ* 2 Deccr. 49. p.  
234.  
(*scilicet non datur omnibus auxilium sufficiens ad salutem*) *hâud inficias ire, in causis univversalibus à Deo institutis* (*quales sunt mors Christi, Prædicatio Evangelii, institutio Sacramentorum*) *reconditum esse thesaurum Gratia in se suffi-*  
*cientis ad salutem omnium, sed illud solummodo defendere, De-*  
*um neque teneri, ut ex hoc thesauro sufficientem gratiam imper-*  
*tat omnibus & singulis mortalibus, neq; per providentiâ suam*  
*de facto procurare, ut ea omnibus impertiatur*; The Covenant is offered to all, but all are not Confederates with him; some are confederate with Sathan; *The Lord knowes them that are his, and in their hearts he writes his lawes.*

Let us blesse God for his mercy to us, whom he hath called to fellowship with Christ; our wit, and spirits, and strength were better spent and drawn forth in praises to his holy Name, for this wonderfull rich Grace bestowed on our Nation, and upon any of our soules in particular; for that he hath given us eyes to see, and eares to hear, and hearts to consider the things which do belong to our eternall peace, than in long Disputes, what he hath, or doth, or is bound to bestow on others; God is free, and just, and holy in all his gifts of Grace. Therefore let my soule for ever blesse the Lord, who hath *subdued mine iniquities, and wrought all my works in me, and of his own will begotten me againe to a lively hope by the word of Truth*: And let all the Christian Nations glorifie God for his mercy, as it is written, *Praise the Lord all ye Gentiles, and laud him all ye People*; for he hath made known the riches of his glory on you, whom he hath called; of you it may be said, *I will call them my people, which were not my people, and her beloved, which was not beloved*; Use.  
  
Rom. 15. 9. 11..



Rom. 9. 25, 26. *ved, and in the place where it was said unto them, ye are not my people, there shall they be called the children of the living God.*

## SECT. II.

### *Of Mans Free-will and ability to spirituall Good.*

Pag 12.

**T**HE Errors cited by the *Lond. Test.* touching the naturall mans Free-will, are two.

First, *That the Gospel is the Ministry of life, not in it self only, but in respect of mens power to believe it, when it is preached or declared unto them: For, say they, men are not blinde for want of Eyes, but for want of Light; and when Light or Truth is discovered to them, they have faculties suitable, fit, and apt to receive it: And if God should deprive men of all ability, and power to repent, and believe and turn to him, and then should still be moving and perswading them, urging and pressing them to believe and turn to him, even those that perish, as well as those that are saved; this would seem somewhat harder than injustice it self; As if a King having caused a mans legs to be cut off, though in a way of justice, should perswade this man to run a race.*

The rest of this Chapter is spent in burdening the contrary opinion with grosse absurdities, which I will remove in their due place.

Lond. Test.  
pag. 14.

The second Error is this, *Naturall men may do such things as whereunto God hath by way of promise annexed Grace, and acceptation as unto Believing; and if it be possible, that they may believe, then they may do such things whereunto God hath by way of promise annexed Grace and Acceptation.*

That Faith hath the promise of acceptation annexed to it, no man ever doubted; and that natural men may be brought to believe, is as unquestionable: But of the manner how Faith is wrought in the heart, and what influence Free-will doth contribute thereunto, will be handled in conutation of the

the former Error, and therefore I shall not speak distinctly to this second Error, the rather, because so much of it as favours of the merit of *Congruity*, is already confuted in answer to an Objection in my second Reason about Universal Grace; and something of the same matter will again fall in, in handling the main point.

Before I enter upon it, give me leave (and I think it will be profitable) to present you with a short view of the Arminian Doctrine, touching the Corruption and Conversion of a Sinner, that you may see at whose Forge these new Adversaries do sharpen their Goads and Plough-shares: In their Book intituled *Scripta Remonstrantium*, &c. exhibited to the Synod of *Dort*, they thus declare their opinion touching the third and fourth Articles, *De gratia Dei in conversione hominis*.

1. *Vo'untatem quod attinet, de eâ ita pronunciamus, ut statuamus eam in statu irregenerationis non habere potentiam ad volendum ullum salutare bonum: Neque enim id velle potest voluntas, quod in illo statu intellectus scire & monstrare non potest,* pag. 6

1. The will of man in the state of Unregeneracy, hath not power to will any saving or spirituall good; because the understanding in that state, is blind, and cannot reach a spiritual Object till it be revealed, and therefore the will cannot will it.

2. *In statu verò vocationis & regenerationis, quia intellectus rursus boni salutaris cognitione donatus est, voluntas libertatem & potentiam habet bonum volendi (accedente scilicet præter illuminationem supernaturalis quoque potentie collatione) & malum ex se volendi, libertatem volendi indifferenter tam bonum salutare, quam malum, in statu lapsus voluntati adesse negamus, eam tamen libertatem, quæ voluntati essentialis est, retinuit, nempe quia potuit liberè in malo occupari, sive hoc volendo, illud nolendo, sive uno proposito objecto illud volendo, vel non volendo,* pag. 6, 7.

2. But in the state of Vocation and Regeneration, because the Understanding is endued with the knowledg of spirituall things, the Will recovers its freedome and power to will the thing that is good, by the help of that illumination, and of a super-



supernatural strength bestow'd on it, indeed in its lapsed state, the Will cannot indifferently will spirituall good and evil: howbeit, that liberty which is essentiall to the Will (namely) to bend it self to contrary Objects within its reach, or about the same Object to will it, or not will it, it still retaineth, pag. 7.

3. *Gratia Divina actus in conversione hominis; (primo) Gratia excitans est gratiosa & impromerita spiritus sancti operatio, quâ primum intellectum rerum salutarium cognitione imbuit, & per eandem illuminationem, in ipsam voluntatem agit; vocatur & praeveniens quia nostram volitionem praevenit,* pag. 14.

3. Of the acts of Gods Grace in the conversion of a Sinner; First exciting Grace is that free and undeserved work of the holy Spirit, whereby he doth enlighten the Understanding with the knowledge of saving Truths, and by the Understanding doth work upon the Will, stirring it up to yeild assent unto the things revealed: It is also called *preventing* Grace, because it goeth before any act of our own wills.

4. *Adjuvans verò gratia est, quæ voluntatem juvat, & effectivè cum eâ concurrit ad producendum actum, vocatur hac cooperans, quia cum voluntate operatur: & subsequens respectu praevenientis & excitantis Gratiae, p. 15.*

4. *Helping* Grace is that which doth help the Will, and doth effectually joyn or concur with it, in producing the act of Faith; It is called *co-operating* Grace, because it worketh together with the Will in the act of Conversion; and *subsequent* Grace, because it followeth or setteth in with the Will, yeilding and not making new resistance against the work of Grace, as it might have done.

5. *Ordo actuum divinae gratiae: Cum tria in homine corrupto regeneratione egeant, mens, voluntas, affectus; triplici huic subjecto, triplices gratiae divinae actus accommodamus.*

1. *Mentem Deus verbo & spiritus sui illuminatione illustrat; & si quando veritas clare & perspicue à Spiritu Sancto menti praesentetur non potest intellectus ex se illi illuminationi resistere, sed ab objecto ita proposito determinatur ad assentiendum, p. 16.*

2. *Volun-*

2. *Voluntatem Deus flectit & inclinatur ad actum fidei & obedientie, ita ut voluntas per illam operationem non solum potuit obedire, sed & obediat, quoties obedit, non ex se, aut per se, aut à se: Addimus etiam supernaturalem potentiam credendi, voluntati conferri immediata Dei actione, modo illa actio voluntatem non necessitet antecedenter, & libertatem potentiamque non volendi tollat.*

3. *Deus quoque affectus nostros corrigit; quibus affectibus castigatis & in ordinem reductis, promptior & facilius redditur voluntas ad exercendos pietatis actus, p.17.*

5. The order of the acts of Gods Grace; whereas three things in corrupt Man do need Regeneration (namely) the *Mind, Will, and Affections*. There are three acts of Grace applicable for remedy.

First, God doth enlighten the Mind with the light of his Word and Spirit; the which, when it is clearly presented to the Understanding, it cannot resist that light, but it is bound up to assent unto the Object so proposed.

Secondly, God doth bow and incline the Will to the act of Faith and Obedience, so far forth, as that the Will not onely can, but also doth, obey, whensoever it doth obey, not of, or from, or by it self: We say, moreover, that there is given to the Will, a supernatural Power to believe by the immediate working of God upon it, provided, that that action of God do not necessitate the Will to consent, nor take away its liberty and power to dissent, or not to believe.

Thirdly, God doth also correct our Affections, which being castigated, and ordered, the Will is made more prompt and ready to exercise the acts of Piety.

6. *Huic suae conversioni homo obicem ponere potest, & ponit saepe. Quare dicimus voluntatem ad volendum bonum non necessitari, sed hominem posse ex se resistere (id est) non velle, & saepe actum non velle, pag.17. Imò positis omnibus operationibus quibus ad conversionem in hominibus efficiendam Deus utitur, conversio saepe non sequitur, conversio contingens est & incerta, quia libera, p.21.*

6. It is in the power of man to put a Bar to this his own Conversion, and he doth often hinder it; wherefore we say,  
Q q
that



that the Will is not necessitated to choose the good; but he can, and oft-times doth, resist and refuse it, yea, all those operations which God doth use to the conversion of a sinner, being put forth, yet conversion of the man does not alwaies follow: Mans conversion is contingent and uncertain, because free.

7. *Si queratur, quæ causa sit, cur hic convertatur, ille non? Respondemus, hic convertitur, quia Deus hunc non opponentem novam contumaciam convertit; Ille non convertitur, quia novam contumaciam opponit. Quæres, cur hic opponit novam contumaciam, alter non? Respondemus, h c opponit, quia vult; ille non opponit, quia Gratiâ movetur, ne opponere velit. Quæres, annon ille qui non opponit novam contumaciam, & per consequens convertitur, majorem habeat gratiam, quam qui opponit, & non convertitur? Respondemus antecedentem & prævenientem gratiam æqualem esse posse, sed co-operantem habet prior, non posterior, p. 21.*

7. If a reason be demanded, Why this man is converted, not that man? We answer, This man is converted, because he not opposing a new Rebellion, and Contumacy, God doth convert him; the other is not converted, because he doth oppose a new perverseness against the offer of Grace. Secondly, you demand, Why this man is obstinate to rebell, and not the other? We answer, This man doth resist, because he will; the other doth not, because he is moved by God not to resist. If you demand, Whether he, which doth not resist, and so is converted, hath a greater measure of Grace given him, than he which doth resist his own conversion? We answer, That the *exciting* and *preventing* Grace in both, is equall; but *co operating* Grace the one hath, not the other.

This is a great part of their Doctrine touching the corruption and liberty of mans Free-will in things spiritual, in which I note two things:

First, That it is evident, that all which they so largely speak of *Grace* (as if they meant to ascribe the *beginning*, *progresse*, and *perfection* of all good to the Grace of God) is but a mockery; for if it be in the Will to resist the same work

work of Grace, whereby another is converted, or to embrace the same Grace, which another rejected: if after all the labour which God doth use, or will bestow for the conversion of the soule, the party may oppose and hinder it, if all that they ascribe to *Grace* be but to reveal the Doctrine of the Gospel for *enlightning* of the *Minde*, and to *stir up* the *Affections*, and to give power to the *Will* to *believe*, yet so as that notwithstanding that power, the *Will* is still *in equilibrio*, whether she will turn to God, or not; I say, if after all that, they say, the *Will* must strike the stroke, and determine the matter; what is this, but to set up the power of *Nature*, and to diminish the work of *Grace*, to magnifie Man, and rob God of his Glory?

Secondly, I observe also, how that in the Opinion, both of these old Arminians, and our new Adversaries, the *Will*, in its naturall state, is clogged with two Impediments (namely) *want* of *Light* revealed, and *perverseness* of *Affections*, the which being removed by the Gospel, which brings Life and Immortality to light, then the *Will* is at liberty to exercise its innate and essentiall liberty (for it lost it not by the Fall) to act upon those supernaturall Objects either well or ill; a man in his naturall estate, being by them compared to a man in the dark, he wants not eyes, but light; Bring him a light and he sees again: Or as a man in Prison, knock off his bolts, and open the prison doors, and he is at liberty to go away: So, say they, it is in this businesse: But the contrary will be made appear in our Answer to our second Question, which now follows.

*Whether the use of those means being granted, it be in the power of mans Free will to convert himselfe; to accept or refuse the Grace offered?*

Quest. 2.

It is denied.

This must be the state of the question, for so they declare themselves (namely) "That the Gospel is the Ministry of Life, not in it self onely, but in respect of mens power to believe it when it is preached or declared unto them: This we deny; for God in the raising of a soul to life, doth not onely afford means, but he opens our understandings to con-

Qq 2

ceive,



ceive, and causeth the heart to hearken. The Apostle had the Scriptures, they read the Prophecies concerning Christ, *Luke 24.25,44.* But one thing more was needfull to form a right Faith in them; And what was that? See ver.45. *Then opened he their understandings, that they might understand the Scriptures.* 'Tis true of every naturall man, which S. Paul speaks of the Jews, *2 Cor. 3.14. There is a vail upon the heart in reading the Scriptures, untill it be done away in Christ.* Therefore S. Paul prayes for the *Ephesians*, that God would give them a spirit of Wisdome and Revelation in the know- of Christ, *that the eyes of your understanding being enlightned, ye may know.* He writes to them that had the Gospel preached unto them already; but he knew that they wanted sight, as well as light, and therefore prayed that God would give them eyes to see and understand.

Ephes. 1.18.

We that are Ministers can hold forth the Light; But there is a farther Ministry required, even the spirit of the living God, to write the Gospel, *not in tables of stone, but in the fleshly tables of the heart.* If it be written onely with ink, or upon tables of stone, if that were enough, then he would not speak of another writing by the spirit of God in the tables of the heart; But now he promiseth *to write his laws in our hearts,* & therefore let us humbly beg, & thankfully receive that Mercy, & not trust to our own strength. God doth not regenerate thy soul, that it may be able to know him, and yet not know him, or that it may be able to believe, & yet not believe; or that it might be able to love him, and yet not love him; but he therefore makes thee able to know, to believe, and love, that thou maist indeed both know, believe, and love him; he worketh not onely *posse*, but *velle*; *God worketh in you both to will, and to do, of his own good pleasure.* We must *work out our own salvation*, that is, imploy all our abilities and indeavours to get Salvation, and that with all holy reverence, *humility*, and *carefulnesse*, ver. 12. but it is the Lords work to frame us to will and to do, and that not according to our indeavours, but of his good pleasure.

2 Cor. 3.3.

Phil. 2.13.

Now to help your understandings in this matter, and to prevent confusion in discourse, you must carefully distinguish,  
First,

First, between the  $\left. \begin{array}{c} \text{Freedom} \\ \text{and} \\ \text{Power} \end{array} \right\}$  of Mans Will. Distinction.

We acknowledge, that Liberty and Freedom are naturall to the Will, the Good or Evil which we will, we will freely: But as for our strength and ability to rise up from a state of Sin and Death, by the power of our own wills, that we deny, that strength is from the spirit of Grace and Regeneration.

Secondly, again you must distinguish between the Will free from  $\left. \begin{array}{c} \text{Compulsion and Necessity.} \\ \text{And from} \\ \text{The Bondage of Corruption.} \end{array} \right\}$

We acknowledge that Mans will is free from compulsion, either unto Sin, or unto Vertue: There is no force or constraint, or outward necessity laid upon the Will; but in respect of Bondage to Sin, *under which* all men are sold, Rom. 7.14. so the Will is in bondage, till *Christ* do make it free, Rom. 6.17, 20. It acts freely, but not graciously, till it be renewed by Grace; and then so far as it is regenerate, it willeth things that are good: The Will of a natural Man in its greatest Bondage is free from Compulsion, and Constraint, and in its greatest Liberty it is in bondage under Sin.

Of the freedom of the Will,

*The Doctrine of Protestants is traduced by Papists, Arminians, and Anabaptists, as if we did make man a stock, or a stone; as if God did convert him whether he would or not; as if God, by his Predestination and Decrees, did compell and lay a necessity upon men to sin, or as if men were unjustly blamed, exhorted, reprov'd, for not believing, for not doing their duty, if they have not Free-will, &c.* Object.

We answer: First, every mans will is free, whatsoever it doth, it doth freely: when wicked men sin, rebell against the Light, resist the Truth, they do it freely; when godly men embrace Christ; when they forsake the waies of Death, they do it freely, for else it were not a Will; the outward man may be forced, as in a storm, to cast the wares into the Sea; in a danger, to deliver up one's money to save the life. And this we do, after a sort, freely, because of two evils,

Ans. I.



we choose the lesse; the Will is a naturall faculty, and therefore free to his own actions, which are in its reach and compass.

*Ans. 2.*

John 8. 24, 36.

Secondly, we teach, that the Will is still free from compulsion, or constraint; wicked men are not forced to Sin, nor good men to come to Christ; they desire him, they prize him above every thing that can be set against him. But we confesse, that in respect of the bondage of Sin, it is a corrupt Free-will: All men, by Nature, are servants of Sin, and so continue till *Christ make them free*: Man by the Fall is spoiled, not of his will, but of the soundnesse of his will; they will freely, but not well, and therefore that good-will, whereby we embrace Christ, and the things of the Spirit, is not a naturall faculty born with us into the World, but renewed in us by the spirit of Grace and Regeneration; and all the Saints, so far as they are regenerate, they have a good, and an holy will, made alive unto God, *even when we were dead in sins and trespasses, he hath quickned us together with Christ, and then we yeild our selves unto God, as they that are alive from the dead.*

2. The strength  
of the Will.

But the question is, of the strength and power of an unregenerate mans will, as to his first uprising from the state of Sin and Death; whether it have any power to convert it self, to raise it self to spirituall actions, to do any thing towards its own justification; or whether there be in the Will before Regeneration, *vis activa*, an active force to believe, and raise it selfe by the onely help of exciting and preventing Grace?

This is denied in Scripture; and mans weaknesse, and insufficiency to help himself, acknowledged, because we are dead in Sins and Trespasses, enemies to God in our mindes, and *without strength*: And what spirituall good can be expected from such blind, carnall soules, till the spirit of God come and renew them? When the spirit of Grace first takes hold of us, it findes us in *our Blood*, and saies unto us, *live*: it findes us in a dead sleep, and therefore it saith, *Awake thou that sleepest, stand up from the Dead, and Christ shall give thee light.*

There

There is in all a power to will, but to will well, that is of renewing Grace.

Amongst many Reasons, I shall content my self with these three :

The first is taken from the nature of Regeneration, which is the work of the Spirit, making a new Creature, restoring spirituall life of Grace to the soule, that was spiritually dead in Sins and Trespases : Thus the Scripture speaks of Regeneration ; *The Sons of God* (saith St. *John*) *John 1.13. are born not of blood, nor of the will of the flesh, nor of the will of man, but of God.* Note two things; First, that Gods Children must be born again ; a child of Nature, as long as he is such, is not the child of God : Secondly, in this new Birth, the will of Man, and of the Flesh, is expressly excluded, and Gods power alone set up : Now if the first act of our uprising, be ascribed partly to God, and partly to us; unto God, because he, by exciting Grace, doth enlighten the minde, and stir up the affections ; unto us, because we will co-operate with that holy motion and perswasion; then the work is his and ours together ; then the will of Man, and of the Flesh, must not be excluded, and S. *John's* words must be corrected, and read thus, *The Sons of God, which are born both of the will of Man, and of God* : Yea, that which is least will be ascribed unto God (namely) to minister sufficient Grace ; and unto our wills, that which is of greatest moment (namely) to make that Grace effectually, or effectually to turn it self, as if unto conversion, it were sufficient that the will be excited and helped, and not also healed and quickned.

From this quickning Grace is our first awakening and rising from sin; *Of his own will begat he us with the word of Truth, Ja. 1.18.* The Instrument is the *Word*, the Author and Efficient is the *Will of God*, not the will of him that is begotten ; for the same thing is not the Parent and the Child, nothing can beget it self ; we are they that are begotten, and born, and God is our Father that begat us ; *He hath made us, and not we our selves.* As we cannot make our selves, so neither can we regenerate our selves ; therefore the Apostle saies, *we are not our own, but his workmanship, created in Christ Jesus unto good*

1. Reason.

Psal. 100.3.



good works. See that place, it is very full to our purpose; Eph. 2. 8, 9, 10. *By grace ye are saved through faith, and that not of your selves, (not of any active power in your wills, ad actus spirituales eliciendos) it is the gift of God;* why should he so expressly say, not of our selves, if our selves did so much as our Adversaries affirm? The Apostle goes on with another (Not) *not of works, lest any man should boast, (all is of Grace) for we are his workmanship, created in Christ Jesus unto good works;* we must first be created in Christ, ere we can do works of the spirituall Life; he worketh in us new Wills, and new Hearts, whereby we believe unto Salvation.

Reason. 2.

John 3. c.

I demand, whether these spirituall actions of Faith, Love, and Obedience, do arise from a naturall, or from a spirituall Root and Seed? Not from a naturall; for *that which is born of the Flesh, is Flesh;* Every Tree brings fruit according to its kind; and if not from a naturall Root, then not from the will of an unregenerate person: Nay, not from the will at all by the Arminians Doctrine; for they hold, that the Will was never endued at first with spirituall qualities and gifts, and therefore by the Fall, it could not lose them; and accordingly in Mans Regeneration, they say, that spirituall Gifts are not infused, or planted in the Will; onely at the first God planted that naturall Freedom in the Will, *ad volendum vel malum, vel bonum;* which by the Fall, was clogged and hindred from acting by the blindnesse of the Minde, and perversenesse of the Affections; the which Impediments being removed by preventing Grace, the Will can, and doth, exercise its native Freedome, of willing, or nilling Good and Evil: Now hence I infer, that if the Understanding and the Affections be the onely subject of Regeneration, and that the Will, *in puris naturalibus,* as it is a naturall Faculty, without any spiritual Qualities seasoning it, onely being set at liberty, as abovesaid, have *vim activā ad spiritualia,* to convert it self to God; then it followes, that spirituall Actions and Graces have their rise, and do grow upon the stock, and out of the seed of Nature, which is contrary both to expresse Scripture and Reason.

Secondly, Well then it remaines, that spirituall Fruit must  
Spring

spring from a spirituall Root, or Seed; And what is that? You shall see in three places of Scripture, 1 *John* 5.1. *Whosoever believeth is born of God*; and so 1 *John* 4.7. *Every one that loveth is born of God*; with *John* 15.5. *As the branch cannot beare fruit except it abide in the vine, no more can ye, except ye abide in me*; for without me, as your Root, you can do nothing. Now consider, Which of these is the first, to believe, to love, and to bear fruit, or to be born of God? and to be in Christ the Root? Surely, to be born of God, is before believing and loving, for we therefore *believe* and *love*, because (sayes the Text) we are *born of God*, and have *his seed* in us; and we therefore bear fruits of Grace and Piety, because we are in Christ the Root; *Thou bearest not the Root, but the Root thee*. Hence I conclude, that although there be no discernable distance of time between Gods Act begetting us to the Faith, and our Act of turning to God, yet in order of working, and causality, the work of God must needs be first to heale, to change, to rectifie, and make obedient our crooked wills, to take away that inbred repugnancy, which is in our wills against the will of God, before we can obey the Call of Christ; *Non ideo currit rota, ut rotunda sit, sed quia rotunda est*: In order of working; first, Grace gives Life and Qualities to the dead Will; and then being renewed, it wills the conversion, and becomes a voluntary Instrument of God to apprehend his Grace offered, and to work forward with it; but, as I said, this it doth, not by its own naturall strength, but by vertue of the seed of Grace, and new Life that God hath put into it; first make the *Tree* good, and then his *Fruit* good.

Spirituell Fruic  
springs from a  
spiritual Root.

Rom. 8 7.

Thus you see how the Grace of God doth first turn us, and then we are turned; there is first a seed of God in us, which because it liveth and abideth in us, therefore we believe in him, and love him; and this Seed or Root is the first Beginning of all our spirituall life, and the good that followes thereupon: Let God have the glory of his owne Grace.

Thirdly, and lastly, If such a power of mans will be acknowledged; S. Paul questions 1 *Cor.* 4.7. *Who maketh thee*

3. Reason.



*to differ from another? And what hast thou that thou didst not receive?* will easily be answered, but in a sense quite contrary to his minde: for this opinion of Free-will being true, I may answer, I have made my selfe to differ by doing that which was in my power to do, which another would not do, though it were as well in his power, as in mine; for I and they were alike partakers of Exciting Grace; and God was as ready to receive them to mercy, as my self, if they would believe and repent; but they, by the liberty of their wills, did refuse that Grace, and remain unconverted; and I, by the same liberty of my will, did embrace it, and so am converted, and brought into a state of Grace. And so to the other Question; *What hast thou, that thou didst not receive?* I may answer, I have determined mine owne Will to the first Act of believing; which power I received from no Grace of God, but had it by Nature in mine owne Will.

How inconsistent are these things with the Doctrine of Gods Grace? and how abhorrent to the hearts of Christians, who, by experience, have felt the work of Grace upon themselves? I sometimes wonder, how it comes to passe that the Patrons of Free-will, so few of them do give evidence that they are gracious men; moralized civill men they be; but I feare me, many of them are strangers to the power of Grace; they speak little experimentally of Regeneration, and the work of Grace in the soule: Either let them use their Free-will better, or if they cannot, let them not say and hold, that men can; but let them flie to God for his *Grace to heale* them, to his *Spirit to draw* them, to his *Power to make* them *sufficient*.

Thus you see what is to be thought; First, of the freedome of mans Will; Secondly, of its Strength and Power, which is proved to be in none (*for being servants of Sin, we are free from Righteousnesse.*) First, because we are born, not of the will of Man, but of God: Secondly, because the naturall will cannot be the Seed and Root of spirituall qualities; Thirdly, because it is not in man to make himselfe to differ from another.

Rev. 3. 18.  
John 6. 44.  
2 Corin. 3. 5.

Rom. 6. 20.

I conclude this point with those savoury and wholesome words of the tenth Article of the Church of England. *The condition of Man, after the Fall of Adam, is such, that he cannot turn and prepare himself by his own naturall strength, and good works, to Faith, and calling upon God; wherefore we have no power to doe good works, pleasant and acceptable to God, without the Grace of God preventing us, that we may have a good will, and working with us, when we have that good will.* Artic. 39.

Against this Doctrine, sundry things are objected; I will instance onely in two or three particulars. Against the freedom of Will, which we grant; it is objected, That *that is not the true nature of Freedom, to act freely, and without compulsion: But true freedom of will (say they) stands in indifferency between two Objects, whereby it can bend it self equally to good or evill, to accept or refuse the offer of Grace, and therefore (say they) if God do determine the Will in our Conversion, its Liberty is violated.* Object. 1.

I answer four things:

First, Why should it seem a strange thing, that God, which made our Wills, should move and rule in them without doing violence to their Nature? Answ.

Secondly, It is best with us when God determines our wills, for then we be sure ever to choose the thing that is good; for God inclines them onely unto good, unto evill we can determine them fast enough of our selves.

Thirdly, The true nature of Free-will, does not consist in an indifferency unto contrary things, as unto Good and Evil, for by their own confession, in our lapsed estate, the Will acts freely in evil, but it has not a liberty and power to will spirituall good, as well as evil; and they give the reason, because in this state the Minde is void of the knowledge of spirituall good, and therefore the Will cannot desire it: And again, in Heaven the Will has not liberty of indifferency to choose evil as well as good, and the reason is, because in that state of perfection, the mind shall be filled with the meditation, & delight it self only in that which is holy & good; & yet in both these states (namely) of Unregeneracy, and Glory, they

Script. Remon.  
pag. 7.



do with us acknowledge, that the Will is free : Wherein then stands the true nature of liberty, if not in such an indifferency ?

I answer, in the free choice of our Will, arising from the judgement of our own understandings ; this or that I judge to be good or evil, and accordingly I freely choose or forsake it : wheresoever these two concur (namely) first freedome from Violence and Necessity, and secondly, the full consent of our own reason ; There is the whole and true nature of Liberty.

Fourthly, God, in converting us, does not take away the liberty of Will, but its obstinacy ; *Hæc gratia à nullo duro corde respuitur, ideo enim tribuitur, ut cordis duritia primitus auferatur.* And why should they contend for such a liberty of Will, as a part of its perfection and excellency, which is indeed its greatest weaknesse, wickednesse, and shame, (namely) to be able to resist the grace of God intending our conversion. O that I had no bitter root in my will of rebelling against the will of God ! Lord let there never be but one will between me and thee ; though I faile in many things, yet let not my will be false ; Let me ever be able, with comfort, to say with the Apostle, *The evill which I doe, I allow not; and if I do that I would not, it is no more I that do it, but sinne that dwelleth in me* (Rom. 7. 15. 20.) S. Paul bewailes the Rebellion of his heart, he disclaimes all its lustings, *It is not I, Who is it then ?* Is it not a part of thy wills liberty to war against the Law of God ? Yes, of a base corrupt will ; for it is Sin in me ; call it what you will, it is Sin, it is *Sin that dwelleth in me* : O that I were delivered from that Liberty ; it is Sin, it is a wretched Liberty, O then let not vaine man glory in his shame ; Let us bewaile not onely our own evil wills, but even the pronenesse that is in us to will any thing against God.

Ver. 17. 20.

Object. 2.

Against the weaknesse and impotencie of our wills, it is objected as above, *If God should deprive men of all ability and power to believe, and yet be still moving and pressing them to believe, this would seem harder than injustice it selfe, &c. yea, this would represent the glorious God in his greatest expressions of*

of mercy, grace, and love to the world, rather as laughing the world to scorn in that great misery wherein it is plunged, than as a God any way truly desirous, or intending to relieve it. Lond. T. pag. 11.

I answer three things.

First, To fasten inferences upon God, is a dangerous presumption; take heed of it, lest ye be found to charge God foolishly, *Will you speak wickedly for God, and talk deceitfully for him*, as defenders of his Honour? He needs it not; To salve his Justice, as you apprehend it, will you deny his Grace? Answ.

Job 13.7.  
Said Job to his friends,

Secondly, God doth not cut off any mans legs, and then bid him walk; *God made man upright, but he himself found out many inventions*; the bondage of our will is not to be laid upon God, but upon *Adams* fall, which is the proper root, whence that impotency in our wills ariseth; The Creature is turned away from his Maker, May not the Lord call upon him to return, and pay his due obedience? Nay, is it not a mercy, that he seeks those that were lost? or did you not like his manner and course that he hath taken, to make offer of Grace to the lost world? Will you quarrel at it, because it is so generall? Perhaps more generall than are the wills of men to receive it. Eccl. 7.29.

Thirdly, God doth endue men with principles and gifts of Reason, Judgement, Memory, Conscience, Understanding, by the use and improvement whereof, they are capable to be convinced of Sin, and of Christs readinesse and ability to save, also to give credit to the things they heare. Yea, moreover, God doth work in the hearts of men, that live under the preaching of the Gospel, certain effects, whereby people are led on towards their conversion; such as are, knowledge of Gods Will, sense of Sin, feare of Wrath, belief of the Curse of the Law, consultations and purposes to seeke for Deliverance, and to forsake Sin; some joy and hopes upon possibility of Pardon. Acts 2.37.  
Hebr. 6.4.  
Luke 15.18.  
Luke 8.13.

By all which effects, they perceive that God doth call them to repentance and mercy, and accordingly are almost perswaded to be Christians indeed. Yet through the subtilty of



the Devil, who *stealeth* away the good seed that was sowne; and the *lusts* of other things entring in, do *choak* the Word, so that they, that after all this, remain in their naturall & sinfull state; their own hearts tell them that they have dealt ungraciously with Gods Spirit, that they have striven against the Light, that they have not done what was in their power to do, yea, I am perswaded, that there is not any of those, who live under the Gospel, and are so pathetically moved and pressed to repent (as in the Objection is alledged) but they must confesse that they are damned, not because they could not believe and turn to God, but because they would not, because other things were loved above Christ, because they *forsook* their *own* mercy, and so are justly left to their own hearts lusts: The Godly themselves do know by experience, that they also have many times grieved the Spirit, and hardened against God, especially in the daies of their unregeneracy, and should have likewise perished, had not the Lord followed them with his Grace. The summe is, they that perish must ascribe the fault of their non conversion to themselves; & they whose hearts God hath farther mollified, must ascribe the praise thereof unto his Grace. And why God doth follow the one with Grace, & leave the other to his own hearts lusts, is a question that does belong to that mysterie, *O the depth of the wisdom and knowledge of God* (we cannot fathome it)

Ro. 11. 33, 35. *How unsearchable are his judgements, and his waies past finding out! Who hath first given unto him, and it shall be recompensed again?*

Obj. 3.

Lond. T. p. 12.

The rest of their Reasons against our Doctrine, are but complaints and frettings, as it were, against God; He name but one more: *If Salvation be not to be had, but onely by Christ, through Faith, and that Condemnation comes on them through Unbelief, and yet God afforded them not power to believe; then the damnation of the most part of men, was an invincible effect of the Death of Christ, and their condition more desperate, considered with those meanes than before, it being able to condemne them, but not bring them to Faith.*

Ans.

A most absurd inference. For,  
First, Mens Damnation is not the effect, nor the end  
of

of Christ's dying; his Death is the Life of men.

Secondly, What then? Is it a consequent of his Death? Neither so, for they had perished, though Christ had never died (namely) for transgressing the first Covenant.

Thirdly, What then? Is Christs Death an occasion of the damnation of any man? Not so neither; for though we doubt not to say with the Scripture, that *Christ is a stone of stumbling, and a rock of offence to many*, yet he is not properly 1 Pet. 2. 3. and simply an occasion of their perishing (for they were *under condemnation* already, *John 3. 18.*) onely their unbelief leaves them under their former sad condition, with some increase to their condemnation, because they shew new obstinacy, and more disobedience against God than others, that never saw the Light, as it there follows, ver. 19. *This is the condemnation (the just and great condemnation) that light is come into the world, and men loved darknesse rather than light, because their deeds were evil.*

Lastly, Christs Death is not in it self an occasion of encreasing their Condemnation, but meerely accidentally, by reason of mans Disobedience, as *S. Peter* expressly speaks; *He is a stone of stumbling*; To whom? *To them that be disobedient*, 1 Pet. 2. 7, 8. which stumble at the Word, being disobedient; in himself he is altogether *precious*, and the *Lord of life*. *S. Paul* speaks Rom. 7. 8. of the Law, that *Sin taking occasion by the Commandement, wrought in him all manner of Concupiscence*; Did the Law work Concupiscence in *Paul*? No; but Sin, by the Law, did; Sin taking occasion by the Law, did; the like may be said in this case, Christ is holy, his Death a favour of Life; no mans ruine is the effect of Christs Death; What then? Through mens own disobedient hearts, that love Darknesse rather than Light, the justness and aggravation of their condemnation is manifested.

Thus you see with how little connexion, or shew of reason, mens Damnation is charged on Christs Death, whereas at the most it is but an occasion, an accidentall occasion, not in its own nature, but from mans own wretchednesse; an occasion not of their ruine, (for they were undone before, and no mans unbelief does first put him under condemnation, but leaves



leaves him there under wrath) but of an higher degree of Condemnation, because they neglect ſo great Salvation, and tread the Son of God under foot.

Object. 4.

Ans<sup>w</sup>.

Laſtly, *Are not Threats, Exhortations, all in vaine?*

This will be ſufficient for you to remember, that all thoſe invitations, exhortations, patient waitings, warnings, threats, &c. which you meet with every where in Scripture, doe not ſhew what our power is to co-operate to our firſt up-riſing from our ſinfull ſtate: But firſt, what the Creatures duty is to his Creatour; Secondly; what we can doe by Grace preventing and renewing us, not of our ſelves; Thirdly, what God intends to doe for his Elect by thoſe meanes, for they are Gods power to Salvation, and God by calling on us doth cauſe the *deaf*, yea, the *dead* to *heare the voice of the Son of God, and to live*; by knocking he doth awaken them that are in a dead ſleep; by calling, he cauſeth us to heare his voice and to returne: Now God ſhewes what he intends to doe for us, becauſe the Precepts, which require duty of us, are in other Places of Scripture turned into Promiſes. Thus he requires *Israel* to *circumciſe their heart*, Deut. 10. 16. c. 30. 6. He promiſeth, that *he will do it for them*. Thus he requires, *Ezek. 18. 31. Make ye a new heart; for why will ye die, O houſe of Israel?* Cap. 36. 26. He promiſeth to *give them a new heart, and a new ſpirit*: Gods precepts ſhew our Duty, and when we ſee that he turns his Precepts into Promiſes, it minds us of his Mercy, and our own weakneſſe; if the performance of the condition of the new Covenant were left to our owne power, it would not be unto us a Miniſtery of life and righteouſneſſe; for we are no more able of our ſelves to believe, than to keep the Law, therefore he ſaith, *This is the Covenant that I will make with the houſe of Israel after thoſe daies, ſaith the Lord, I will put my lawes into their minde, and write them in their hearts, &c.* Heb. 8. 10. The conditions which God requireth of us, he worketh in us; God doth require us to *repent*, and he doth give *repentance*, 2 Tim. 2. 26. He doth bid us *come to Chriſt*, and he *drawes* us unto Chriſt, John 6. 66. If God ſhould give us onely a poſſibility to believe and to turne unto him, and ſhould leave the acting of it to our wills, we ſhould

John 5. 25.

should even do as our first Parents did, depart from God, and never bring that possibility into act.

Fourthly, Such invitations, warnings, &c. do shew what it is that we ought to beg at the throne of Grace, seeing we have not the sufficiency of our selves, namely, that he would work our works in us, that he would circumcise our hearts, and give us new hearts, &c. and finally, that we ought to ascribe the whole glory of our Salvation to his rich and unspeakable Grace.

By the former Distinctions and Doctrine, the people are helped to discern Truth and Falshood, Good and Evil in sundry cases: As for example, Application.

If the Question in discourse be, *Whether Gods Decree, ordaining the events of things, does not take away the freenesse of mans will?*

Case. 1.

The Answer is No; because God has decreed not onely the things themselves, which shall be, but also the manner how they shall be; Some things work naturally, some things proceed from necessary causes, which being put, the event alwaies follows, as heat from fire; some things work voluntarily, and the event comes to passe freely, because they depend on voluntary causes, as to build a Colledge, or Hospitall, and so of all humane actions; Some things happen contingently, and as it were by chance, in respect of us, because they have no known or constant cause, as walking in an Orchard, an Apple falls upon my head, my walking is not the cause that the Apple fell, nor the Apple of my walking there. Now God decreeing that voluntary Agents shall work freely, therefore his decree does not take away my freedome, but rather establish it: The selling of *Ioseph* into *Egypt*, God decreed it, yet that thing was done freely and willingly by *Ioseph's* Brethren; the reason is, because the root of true Freedome is in the free Judgement of our own reason, and therefore every man does act freely, because he chooseth that which seemes best and most reasonable, not being constrained by any externall force or principle, but by the perswasion of his own minde.

Ans<sup>r</sup>.

If the Question be, *Concerning the conversion of a sinner, because*

Case. 2.

S f

cause



cause Gods Grace doth work powerfully, and Mans Will is but passive, or the subject whereon God doth work in the first act of our conversion, and not a cause co-operating with God, that therefore man is made a stock or stone, &c.

*Ans.*

Not so; because to will is of Nature, to will well is of Grace; so that when God frames us to will well, he doth not change or destroy the naturall faculty, but heales it, and leads it to a better Object; and this he doth *non cogendo, sed suadendo*, the soul sees the greatest reason in the world to embrace the greatest good which is now offer'd to it, and he doth thirst after it, and willet it with all his heart and might; O give me Christ, or else I die; O give me Christ what ever he cost me. Is this to take away mans freedome, so freely to choose the best? And so fully to consent unto the will of God? Then Lord let my will never be free, Lord, set my heart at liberty, to run the way of thy Commandements, to run after thee, which way soever thou drawest me: In all this there is nothing taken from the Will, but goodnesse added to its actings: To will, and to will well, are not two severall acts, but one and the same act; which as it is an act of willing, it is of Man; as it is a gracious willing, it is of God: Is this dealing of God upon a free Agent, remaining free, as if he dealt upon a stock or a stone?

*Bonitas alicui  
super additur.  
Embd. p. 245.*

*Case 3.*

If the Question in discourse be, *Do wicked men sin freely, or of necessity and compulsion?*

*Ans.*

Corruption is in their wills, and therefore they sin willingly, not by any externall constraint; and untill they be regenerate, every motion of their will is more or lesse sinfull; As in an Instrument that is out of tune, if you sound him, he will jarre in the sounding: Wicked men, when they sin, they sin of their own, *Nemine iubente, suadente, cogente*, ye need not compell them, yea, they sin with delight, and sometimes with deliberation; Sin is most naturall to them, it is their flesh.

*Object.*

*But if the corrupt Will can do no other but sin, then it sins necessarily, and not freely.*

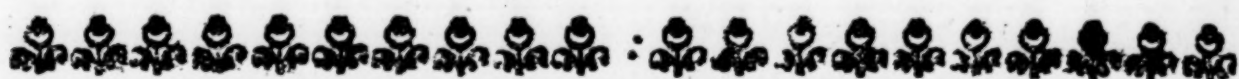
*Ans.*

Not so; forasmuch as that naturalnesse shews the greatest freenesse: As for example, I am naturally inclined to this or that

that Recreation, therefore I follow it with the greatest willingness; evil cleaves to the naturall mans will and actions; but yet when it choseth the thing that is evil, that evil choice is not from externall necessity; they do it willingly, after the imagination of their own hearts; yea, so freely do they follow and choose the evil, that they can and do deliberate, and take counsell about it, so that they can forbear when they see cause, and then fall to it again; The corrupt Nature that is in wicked men, doth not bind them up to this or that evil action, nor at this or that particular time; they can plot and contrive by their wits and counsels, what evil to doe, when and which way to accomplish it; and when they are resolved upon a way, they can change their minds, if they see any danger or miscarriage to attend their enterprizes: All which shews how freely wicked men do evil; let them bewaile it, and not harden their hearts against God, by casting any blame upon his holy will, or hoping to excuse the wickedness of their actions, by the wickedness of their hearts and inclinations; nor lastly, by listening to the profane scoffs of carnall wits: when ever the day of you visitation is come, you will bewaile your selves in this respect chiefly, that you have sinned against God with a full will (for so is the unregenerate Will, it is a full Will, in no part good) and so freely with delight and pleasure.

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## CAP. XI.

*Errors against the true nature and ground  
of Faith and Justification.*

**I**T is not my purpose in this Treatise, to follow every Brain-sick Sectary in their Wild-goose Chase, nor to stand upon confutation of every absurd Sentence that falls from their pennes: many of their Fooleries are not worthy to be taken notice of. The materiall Errors cited in this Chapter are two.

First, Concerning the ground and meanes of Faith, (according to which, Faith will be accounted naturall, or supernaturall) their Error is thus expressed:

Error I.  
Sect. I.

*They that are without the Gospell written or preached, have sufficient meanes of believing; they that have only the Heavens, the Sun, Moone, and Starrs, and the goodnesse of God in the Government of the world, have reason sufficient, if not in abundance, to think the same thoughts, and judge the same judgement with those that have the letter of the Gospell, (namely in the matter of believing.) For these two reasons are alleaged.*

1. *They have the substance of the Gospell, (namely) the willingnesse and readinesse of God to be reconciled unto the world preached unto them by those foresaid Apostles, the Sun, and Moone, and Stars, &c.*

2. *Because in the Creatures they have sufficient meanes of Believing. First that God is: Secondly that he is a rewarder of those that diligently seeke him, which is all the faith or beliefe that the Apostle makes simply and absolutely necessary to bring a man unto God, (that is) into grace and favour with him.*

Doctrine.

Against these grosse Errors I lay down this positive Conclusion, (namely) the substance of the Gospel; nay, not the least

least glympse thereof is, or can be made known to us in the Creatures, and therefore they which want the Letter of the Gospel, have not means sufficient to bring them unto saving Faith; neither can they think the same Thoughts, nor judge the same Judgement, that they do, which have the Letter of the Gospel.

1. The Sun, Moon, and Starres, and the Government of the World, are but dumb Apostles to preach the Myserie of Salvation; the eternall power and Godhead are cleerly seen and understood by the things that are made, so that by this goodly frame of the World, the Sun, Moon, and Starres, men by naturall reason, may gather, that God is *eternall*, because he is before all things which are made; and *powerfull*, because he could make such a World of nothing; and accordingly, that the *Godhead* is not like to the *Image of a corruptible Man, or Birds, or four-footed Beasts, or creeping things*; under all which forms the Heathens did worship a Deity, and *served the Creature more than the Creator*. The Apostle shews the vanity of mans imaginations, for it is contrary to reason, that God, which made the world, should be like unto such weak, dying, perishing Creatures. Two Branches of this Doctr.

2. Much more that such Creatures should be worshipped and served, prayed unto, or depended on for help; and therefore he tells us, that in their base conceits of the Godhead, & in their idolatrous Image-creature worship, they *became brutish*; they did not shew themselves men, and therefore were without excuse in that respect: A worshipper of Images, of Creatures, hath no excuse for his sin, because they had reason enough to dictate the contrary. Now if in the great works of the Creation, they could not apprehend aright the nature of the Godhead; How shall they be able to see and find in them the hidden myserie of the Gospel? *The myserie that was hid from Ages and Generations, hid in God, hid from generations of Men, yea, from Angels in Heaven, to whom the manifold wisdom of God is made knowne by the Church: God at sundry times, and in divers manner, spake in times past unto the Fathers concerning Christ by the Prophets*; But did he ever speak of Christ by the dumb Crea-

Rom 1.20.  
23 25.

Col 1.26.  
Ephes 3.9.  
Ver. 10.  
1 Pet. 1.11.  
Heb. 1.1.



1 Cor. i. 21.

Verse 8.

1 Cor. 2. 9.

2. Branch.

Rom. 14. 15.

1 Cor. 3. 5. 4. 9.

Rom. 1. 5.

Reason.  
Faith is super-  
naturall in  
three respects.

tures? What should I say more? The Apostle is cleare, *The world by all its wisdom knew not God, till it pleased God to reveale it by the foolishnesse of preaching.* It never entred into the heart of man to think of *Salvation* by the *Crosse*; of an *imputed Righteousnesse* by a *Mediatour*, of *God manifest in the Flesh*, made under the *Law*, &c. and many other such like points of the Gospel: none of these things ever *entred into the heart of man to concieve*; the knowledge and belief of these things comes onely by hearing, and by the Revelation of Jesus Christ in the Gospel: All that ever studied *Righteousnesse*, I mean the best and wisest of Heathen Philosophers, never sought it in a way of Faith, but in a way of Works, of morall correctives of Vice, and rules of common Justice, and humane Prudence. But did ever any one of them so much as dreame of a Mediator? or of Justification by Faith.

2. Hereof follows the second Branch of our Conclusion (namely) that they which want the Light and Letter of the Gospel; have not sufficient means of Believing. The object of Faith is not revealed in the Creatures; How then can there be any Faith without the Gospel? *How can they believe in him of whom they have not heard?* ('Tis a thing impossible) and *How can they hear without a Preacher?* (that is also impossible;) A Preacher of the Gospel of peace, that brings glad tidings of good things? And *how can they preach except they be sent?* If there be no Sending, no Preaching, no Hearing, there can be no Believing. And so the Apostle concludes, ver. 17. *So then Faith cometh by hearing, and hearing by the Word of God.* This is the onely true ground of Faith; and all that would get Faith, must hearken to the Gospel, as it was taught and published by the true and living Apostles of Jesus Christ, and is continued in the Church by such as succeed them, who are *Ministers*, by whom ye believe, and *Labourers together with God*, to make the World obedient to the Faith.

The reason hereof is, because true Faith, whereby man is justified, is purely supernaturall, it is above Nature to teach it, or to work it. It is purely supernaturall, first, in respect of

of the Object, which is Christ crucified for our Sins; The things to be believed are above the reach of mans naturall reason; *Flesh and blood hath not revealed this unto thee, but my Father which is in heaven*: This our Saviour spake of *Peters Faith*, *Mat. 16:17*.

It is a lewd invention of some, to say, that Heathens might have an implicate Faith in Christ; that is, habitually to believe all things contained in Scripture, although actually they knew not what was therein contained; and that an explicite particular belief of Christ was not then necessary. For they could not have none at all, because they had Christ for their Object: but τὸ γνωστὸν τῷ Θεῷ, that which might be known of God by the Creation. That distinction of *Faith implicate* and *explicate*, cannot take place where the object of Faith is not known and embraced. *Implicate* Faith is that of many weak Christians, who believe in Christ for Salvation, that he died to save his people from their sins; or this they rest on, though many particulars touching the manner of the Incarnation, Death, Resurrection, Intercession of Christ, and of Justification, and of the Definition of Faith, &c. be not clearly known to them; the Faith of *Cornelius* and the Eunuch was such. Faith *explicate*, is when Christians can distinctly go from point to point, manifesting their knowledge in the mystery of Christ. These two are but degrees of the same Faith, the one weak, the other strong, for they both meet in one Object, *Christ Jesus*.

But to tell of an implicate Faith in Heathens, which have a kind of knowledge of God, but not Christ for their Object, is an invention to delude the simple; they could have neither habit nor act of Faith, when as the object of Faith was altogether unknown to them.

Much after this manner do the Popish Priests delude their people, by the Doctrine of an implicate Faith; for they teach, that the people are not bound to know what the matters of their Faith be; it sufficeth that they believe, as the Church believes, upon assurance that the Church believeth all things necessary; but what those things are, which the Church believes, they need not inquire: Thus they exclude know-



knowledge from Faith, and place it in Assent onely, in a blinde and generall Assent, whereas without Knowledge there can be no Faith; and without supernaturall Revelation there can be no knowledge of the things that are to be believed.

Secondly, Faith is purely supernaturall, in regard of the manner of coming by it; it is given from above: To believe, is the work of God, as hath been sufficiently evinced in the former Chapter; and although, when we believe, we see sufficient to believe; yet to make the heart close with Jesus Christ, is an effect of Gods powerfull Grace. Hence it is that the Apostle prays for the Thessalonians, that *God would count them worthy of this calling, and fulfill all the good pleasure of his goodnesse, and the work of Faith with power.* 2 Thes. 1.11. in which place the Apostle teacheth two things: First that the whole beginning and progress of our salvation, is to be ascribed to the good pleasure of Gods goodness: Secondly, that the work of Faith is carried on with power; *Christ is the author and finisher of our Faith*, and because it is so many waies assaulted, therefore *by the power of God we are kept through faith unto salvation*: And truly, what less than a Divine power is able thus to draw the soul to Christ? to forsake all, that we may be found in him? to forsake our own Friends, Houses, Lands, and present worldly enjoyments, for his sake? yea, which is most of all, to forsake our own Righteousness, and venture all upon an unseen Christ, upon a crucified Christ? to venture our precious Soules, and our eternall Condition upon one whom we *never saw, yet believing we rejoyce with joy unspeakable, and full of glory.* 1 Pet. 1.8 &c.

Thirdly, Faith is purely supernaturall, in regard of its admirable effects and workings.

First, Inward, it *purifies the heart*; Secondly, it *pacifies the conscience*; Thirdly, it fills the heart with joy, even in the midst of *tribulations*; Fourthly, it makes us able to *withstand* and to *quench* all the *fiery darts* of *Sathan*, and to fight, and overcome *Principalities* and *Powers*.

Secondly, Outward effects; you see the admirable effects of

Heb. 12.2.  
1 Pet. 1.5.

Rom. 5.3.  
1 Pet. 1.6,7.  
Eph. 6.16.

of Faith in the Fathers, *Noah, Abraham, Moses, &c. Heb. 11.* who, by Faith, forsooke their owne Countrey, to live as Pilgrimes in a strange Countrey; chose Afflictions rather than worldly Honours, bearing up in doing the will of God against all the threats and wrath of Kings, as seeing him who is invisible; others, through Faith, subdued Kingdomes, wrought Righteousnesse, stopped the mouths of Lions, quenched the violence of Fire, out of weakness were made strong, waxed valiant in fight, &c. *v. 33. 34.* Heb. 11. 33, 34.

Faith makes us overlook all difficulties and temptations, which may hinder us in the course of our obedience; it shews us the all-sufficiency of God, his faithfulness and power; it worketh by love, and frames us to obey the will of God in all things, in difficult cases, in hard duties, which Nature abhorres (as *Abraham's* sacrificing of his Son, &c.)

Lastly, the victories of Faith are admirable, *1 John 5. 4.* *This is the victory that overcometh the world, even our Faith;* it overcomes the terrours and flatteries of the world; temptations on the right hand, and on the left; yea, it makes the soul overcome Death it self, yea, the worst of Deaths, that Persecutors could invent to inflict on the Servants of Christ, *Re. 12. 11.*

Consider now what a thing Faith is; And can Nature do this? Such Effects as these, so farre above Nature, can they arise from a root in Nature? These supernaturall and spirituall Effects shew that Faith is of a Divine and Heavenly Original.

Now you will easily perceive the weaknesse of these two Reasons, by which this Error is supported.

First, *It is alledged; that they, that are without the Gospel, have sufficient meanes of believing, because they have the willingness and readinesse of God, to be reconciled unto the word, preached unto them by those dumb Apostles, the Sun, Moon, &c. and the bountifulnesse of God in the government of the World.*

Object. 1.

First, in the Creatures, whereby God hath provided for our sustentation in this naturall life; we may gather, that *God is good to all, and his Mercy is over all his Works; He preserveth both Man and Beast, he spreads a Table for*

Ans.



*every living thing, he opens his hand and filleth them with good.*

Secondly, Again in the Creation of the world, and the Dominion given to man over the Creatures, we may see what honour and dignity the Lord put upon Man in his Creation; the Psalmists Meditation of Gods works is sweet, *Psal 8.3,4. When I consider the heavens, the work of thy fingers, the Moon and the Starres, which thou hast ordained, then I think, What is Man? What a rare, excellent, honourable peice of the creation is Man, for whose use these things were made? If the Heavens, Sun, Moon, and Starres be so glorious, how glorious a Creature is Man, that thou art mindfull of him, that thou hast crowned him with glory and honour, that thou madest him to have dominion over the works of thy hands, that thou hast put all things under his feet, as Sheep, and Oxen? &c.* We may fitly meditate on our primitive greatnesse and excellency by Creation, and bewaile our sinfull Rebellions against so good a God: But what one Character of Gods Reconciliation to the World, can be read in all this Book of the Creatures? Gods goodnesse to us, as we are Creatures, is one thing, and as we are Sinners, to be reconciled, is another; the former is a generall Goodnesse, he is good unto all, and sendeth Rain upon the just and the unjust; yea, thus he is good to the bruit Creatures; But as for that spirituall goodnesse of God in sending his Son to die for us, this is not seen in the Creatures: Nay, farther, we that have the best improvement of the light of Nature, by the help of the light of Gods Word, cannot infer Gods readinesse to be reconciled to the World by his generall goodnesse in governing the World: *No man knowes Love or Hatred by all that is before him; it were but a wild and weak Argument to reason; God gave Esau a Blessing, Behold, thy dwelling shall be the fatnesse of the earth, and of the dew of heaven from above, Gen.27.39.* therefore God is willing to be reconciled to Esau in the blood of Christ. The generall goodnesse of God in Creation, and his spirituall mercies of Redemption, be not of the same kind, they be different sorts of mercies; neither can we conclude or infer the later for the former, they spring not from the same fountain.

Two fold  
goodnesse of  
God.  
Mat. 5.45.

Sc-

Secondly, It is alledged, *That they have sufficient means of believing; First, that God is, Secondly, and that he is a Rewarder of them that diligently seek him, which (say they) is all the faith that is absolutely necessary to bring a man into favour with God, Heb. 11.6.*

2. Obj.

I answer: First, If that generall Belief concerning God, were all the Faith that is necessary to Salvation, or if it be sufficient to bring men into favour with God, I do not see why the *Devils* may not be saved, seeing they *believe* the same.

Ans.

Secondly, This generall confused Belief is not all the Faith that is required: Our Saviour requires more, John 14.2. *Ye believe in God, believe also in me;* and again, Joh. 17.3 *This is eternall life, that they might know thee the onely true God:* But is that enough? No; but ye must adde, *and Jesus Christ, whom he hath sent;* for if ye believe not that I am he, ye shall die in your sins; Christ saith, *I am the way, the truth, and the life; no man cometh unto the Father but by me,* John 14.6. therefore by the bare help and knowledge of the Creatures, no man can come unto God; he will miss his way, that misseth of Christ.

Jam. 2.19.

Thirdly, Forasmuch as the Apostle there speaketh of such a Faith, whereby we *please God*, and are accepted with him; therefore it cannot be meant of such a generall, philosophicall knowledge of God (as that he is the Almighty Creator and Governour of all things;) But what a God he is to us after the Fall, and that he is a Rewarder of them that seek help and relief by that way, which himself hath revealed, that is by Faith in the Mediatour: Faith is that Grace which unites us to Christ, in whom God is well pleased with us, and therefore, except a man believe Gods All-sufficiency, and mercifull bountifulness in Christ to supply all his wants, he cannot come to him in a way that is acceptable: And so the meaning of the words is this, He that cometh unto God must believe, not only that *he is* Creatour and Governour of all things, but also Redeemer all-sufficient and gracious to relieve Sinners; and a that *he is a Rewarder of them that seek him*, not in a way of works legally, as the Heathens do, who conceive it shall go



well with good men, and ill with wicked men; but *evangelically*, in a way of Faith in the Mediatour, as *Enoch* did, of whom it is testified, that though he were furnished with many other glorious vertues, yet by none of them did he please God, but onely by his Faith.

And for confirmation of this Exposition, some properties of justifying Faith are fitly noted, to be contained in the Apostles words by Mr. *Dickson*, in *loc*, As first, "That it maketh a man sensible of his own indigence and misery, else it could not send him a begging. Secondly, it emptieth him of the confidence of his own, and all the Creatures help, else it could not send the man away for all these to God. Thirdly, it pointeth out God both able and willing to help, else it could not incourage a man to take course for relief in him. Fourthly, it setteth a man on work to use the appointed meanes to finde God; and so it bringeth a man to deny himself, and to have communion with God: This is the Faith spoken of in the Text, and it is not taught by the Creatures, nor found in them that want the Gospel.

*Use.*

What a wonderfull Madnesse and horrid Ingratitude is it in these men, who enjoy the Gospel of Life, to speak of another way of getting Faith and Salvation? It is an infinite mercy, for which Man is ever bound to blesse God, as *Zacharie* did, *Luke* 1.68,77, and say, *Blessed be the Lord God of Israel, who hath visited and redeemed his people, and given knowledge of salvation unto them by the remission of their sins, through the tender mercy of God, whereby the day-spring from on high hath visited us, to give light to them that sit in darknesse and shadow of death, and to guide our feet into the way of peace;* How are the spirits of the pen-men of Scripture raised up in admiration & praises of God for this mercy! *Blessed be the God, and Father of our Lord Jesus Christ, &c.* So they begin their Epistles; And again, *I thank God upon every remembrance of you for your fellowship in the Gospel.* The Gentiles do glorifie God for this mercy, *Praise the Lord all ye Gentiles, &c.* Do we thus requite God for this infinite Mercy, to tell people they may get Faith, and be saved without it? 'Tis true (say they)

*Ephes.* 1.3.

*1 Pet.* 1.3.

*Phil.* 1.5.

*Rdm.* 15.9, 11.

they) the way of Life is more clearly seen in the Gospel, but yet men might be saved in their old way. O cursed speech! O let us tremble and beware, lest this horrid Ingratitude provoke the Lord to remove his Candlestick, and leave us in the dark, to grope like blinde men, and to perish everlastingly in our own deceiving! What honest intent or meaning can there be in these men, that fancy a Gospel in the Creatures? The mischief of that Doctrine is unspeakable.

First, It makes void the Gospel, and plucks up the foundation of Religion, and sets up Salvation without Faith in Christ. 1 Cor. 3. 11.

Secondly, It makes voyd and needlesse the Ministry, and brings the preaching of Gospel into a base esteem.

Thirdly, It pulls down Ordinances, as uselesse and unnecessary.

Fourthly, It opens a gap to Paganisme and Profanenesse.

To this degree of madnesse does God give them over, who think they can never set themselves at a distance far enough from the precise Preachers of the Gospel. But let them remember, that in their madness of opposition, they forsake the Doctrine of our Church, which teacheth thus, Act 18. *They also are to be had accursed, that presume to say, that every man shall be saved by the Law, or Sect which he professeth, so that he be diligent to frame his life according to that Law, and the light of Nature; for holy Scripture doth set out unto us onely the Name of Jesus Christ, whereby men must be saved.* Artic. 39.

The second Error cited in this Chapter, is against the true nature of Justification, in these words;

*Neither Paul, nor James exclude or separate faithfull actions, or acts of Faith from Faith, or the condition of Justification, but absolutely requiring them as the onely things, by which the man is justified.*

Against which I oppose this Conclusion, as the plain truth of God (namely) that faithfull Actions; first, though they flow from Faith inseparably, as fruits and qualities; secondly, yet they are separated from Faith, or the condition of Ju-

*Sect. 2.*

*Error 2.*

*Pract. Cas. Ed. 5. Lond. 1649. p. 32.*

*Conclusion.*



stification; Thirdly, and are not absolutely required as the things, much lesse the onely things by which the man is justified.

Three parts.

This Conclusion hath three parts or Doctrines, which I will prove severally.

Doctr. 1.

First, faithfull Actions, such as St. *Paul* commends in *Abraham*, and S. *James* requires in every Believer, are not separated from true Faith, nor from the party justified; but they flow from faith inseparably, as effects and fruits thereof.

Acts 15. 9.

This needs not long proof, for *Faith purifies the heart*, as the Spring doth purge it self from mud and dust, that is cast into it; so Faith and Lusts cannot lodge or dwell together, the believing heart will cast it out like poyson.

Gal. 5. 6.

Again, *Faith worketh by Love*; It is a character, or mark, by which a sound Christian is known and distinguished from the unsound; it is not *Circumcision*, nor any such outward priviledge, or performance, that can make a good Christian, but *Faith, that worketh by Love*, (that is) that frames the heart to obey Gods will out of the love it beares to God; *This is the love of God*, an effect and sign of it; *that we keep his Commandements, and his Commandements are not grievous*; Faith believes God commanding, threatning, directing, as well as promising, and does yeild unto God a suitable obedience to every part of the revealed Will of God cheerfully, it is not grievous; and universally to obey God in one thing as in another, because, as S. *James* sayes, there is the same authority and bond upon the Conscience in all the Commandements, *God spake all these words*; and he that said, *Do not commit Adultery*, said also, *Do not kill*; and therefore *whosoever shall offend in one point*, out of an evil conscience, or false heart, *is guilty of all*.

1 John 5. 3.

Jam. 2. 10, 11.

Reason.

Faith is it which carries us on in the course of Obedience, and the more Faith we have to see God in his All-sufficiency, and other Attributes, the more constant, sincere, and sound we are in our obedience; ye see the admirable effects of Faith in *Heb. 11*.

By Faith *Abel* served God; *Enoch* walked with God; *Noah* went on with building his Ark against all the scoffs and

and discouragements of that age. *Abraham* left his Country, withheld not his Son, his onely Son from God. *Moses* went through with that difficult undertaking, he despised worldly honours and terrors of the King, &c. Faith will make us follow God in difficult Duties and Promises; when Faith failes, then our Obedience failes: *Abraham* failed in denying his wife, through fear he fell, he conferred with carnall reason, *I thought they will slay me for my wives sake*, Gen. 20. 2. 11. It is Faith that keeps us close to God.

Genes. 20.

The more are they to be wondred at, who plead for *Obedience of Faith*, to make it justifying, yet think that true Faith does not alwaies bring forth good works, and that it is possible to believe truly, and not to live accordingly, that a man may see and like the promises of spirituall and eternall Joyes, and yet for the present, embrace the contrary; and this, though it be not a Justifying Faith, yet it may be a True Faith, for so much as it is, or it is one part of true Faith. I would call this rather the Faith of Devils, feigned and counterfeit Faith; it is not that *πιστις ἀνυποκρίτως*, 1 Tim. 1. 5. which is commended in all true Christians: See therefore that you approve the trunesse of your Faith by its fruits of Obedience; and although you will not bring your faithfull actions into the conditions of your being justified, yet bring them forth as fruits, witnessing that you are partakers of Christ, and that Christ liveth in you.

Use.

Pris. Cat. l. 1.  
5. 3. p. 42. Edit.  
5. 1649.

The second part of my Conclusion is this, Faithfull actions are separated from Faith in the act of justifying, or from the condition of Justification, they are not joyned with Faith in that action: here Faith is alone, we are justified by Faith onely, without the help or concurrence of other faithfull Actions. For the clear understanding of this, you are to remember,

Doctr. 2.

Justification  
by Faith only.

First, That man, being guilty of the Breach of Gods Law, is subject to the Penalty thereof, Condemnation; he cannot be restored again, unless he bring a Righteousness to satisfie this Law again.

Note 1.

1 Cor. 15. 56.

Secondly, This Righteousnesse is not our own inherent Justice, but the Obedience of Christ alone, whereby he fulfilled



Rom. 4. 6, 11.

Gal. 3. 13.

Rom. 10. 4.

White's Way.

pag. 258.

2 Cor. 5. 29.

Rom. 4. 11.

filled the whole Law most perfectly for us. We affirm, that every child of God hath in him true sanctification and holinessse, enabling him to Repentance, Hope, Charity, &c. But we deny these, or any of them, to be the Justice, whereby the Bond of Gods law is answered, and we appeare righteous before Gods Judgement seat. But the very thing that makes us accepted as just, is the Obedience of Christ, not our faithfull Actions.

Thirdly, "For the deriving of this Righteousnesse to us, "two things must be done, one on Gods behalf, another on "our own; that which God doth is the imputation of Christs "Obedience to us for the pardon of our Sins, and making "our Person acceptable, as if our selves had never sinned. "That which we do, is believing in Christ, and so receiving "that which God offereth: both which Actions, when they "meet Gods offering Christ, and our receiving him, the justification of the poore sinner is formally accomplished.

Fourthly, This Righteousnesse is derived to us by Faith only, without the concurrence of other Graces, or faithfull Actions to compleat it; when we say *Faith onely*, the meaning is not to exclude Repentance, Love, and good works from Faith, seeing Faith is alwaies accompanied with good works, as the Sun is with its light, and Fire with heat; and though the works themselves justifie not, yet being the effects of the same Faith, have their proper use to sanctifie us, which is necessary to salvation, as well as Justification; Because God bringeth no man to glory by justifying him alone, but by sanctifying him also. The meaning then is, to exclude all other Graces and faithfull Actions from being either the Righteousnesse that makes us accepted to eternall life, or the meanes whereby that Righteousnesse is applied to us.

Of all the Graces wherewith the soule of the Christian is adorned; there is none of them that is accepted for our Righteousnesse, but *the Righteousnesse of Faith* (that is) of *Jesus Christ*, who is *the Lord our Righteousnesse*, and is applied to us by Faith, and by no other Grace.

This is manifest in Scripture, which sets up Faith alone in this

this businesse. Rom.3.21. *The righteousness of God without the law is manifested, even the righteousness of God, which is by faith of Jesus Christ unto all, and upon all that believe, for there is no difference.*

Note first, That there is a *Righteousnesse of God* eminently so called, besides the righteousness of the *Law* (which is Gods righteousness also) and that is the righteousness of God in Christ, even *the righteousness of God by faith of Jesus Christ*: Now this righteousness is manifested for our justification *without the Law*. 2 Cor.5.21.

Secondly note, How this Righteousnesse comes upon us; the Text saies, *it is unto all and, upon all that believe*, here may seem to be a Tautologie, because it is said, *The righteousness of God by faith is upon all that believe*; The righteousness of Faith? upon all that have Faith? a Tautologie; No: But that plainly shews both what our Righteousnesse is, and what is the means of making it ours, namely, Faith alone; the righteousness of God is upon us by the faith of them that believe, not by any of their other Graces. It follows, ver.24. *Being justified freely by his grace through the redemption that is in Jesus Christ, therefore it is of faith, that it might be by grace*, Rom.4.16. Now if faithfull actions, or works, were joyned, it were not of Faith alone, and if not of Faith alone, then not of Grace. But all is placed in Christ through Faith, v.25. *Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins*. The Apostle goes on, ver. 27. *Where is boasting then?* (as if he should say) such a way of mercy is established, whereby *boasting is excluded*, that no one man may boast over another. By what Law is Boasting excluded? Of Works? Nay, for if some have the condition of Works, they may boast over others that want them. By what Law then is boasting cut off? *By the law of Faith*; for Faith brings one and the same righteousness of Christ unto all, it stops all mouths, there is no difference between one and another in Christ Jesus, whether they be Jew, or Gentile, they are all one in Christ Jesus; there is no room for Boasting, and therefore not for Works; so the Apostle concludes, ver.27. *Therefore we conclude, that*



*a man is justified by Faith without the deeds of the Law, that is, by Faith onely.*

Verse 11.

Galat. 2. 16.

This is confirmed by *Dauids* Testimony. *David describeth the blessedness of a man; He is one, to whom the Lord imputeth righteousness without works,* Rom. 4 6. (that is) the righteousness of Christ unto remission of Sins, without any of our works; for which cause it is called *the righteousness of Faith*. These exclusive terms, *Not by the works of the Law, but by the faith of Jesus Christ; by Faith without the deeds of the Law; Righteousness without Works*. These expressions do fully teach, that Faith is alone in this great businesse, that though Christians be adorned with many good Qualities and Graces, yet God hath onely regard to their Faith, which makes them to renounce all confidence in their own Works, and seek Life and Salvation in Christ, on whom they put their trust.

Caution.

Here, for close of this second part of my Doctrine, you must remember, that when so great matters are put upon Faith alone; Faith now is not considered as a work or quality, but in its relation to Christ, and as it is an act or instrument of the soul receiving and apprehending Christ set forth to the sinning creature: as they that were stung with fiery Serpents in the wilderness, were healed by looking upon the Brazen Serpent, that was lifted up; so the wounded soule is cured of its Sins by looking unto Christ the Antitype, to that Brazen Serpent. And this looking is called by Christ himself *believing*, John 3. 14, 15. *As Moses lifted up the Serpent in the wilderness, so must the Son of Man be lifted up, that whosoever believeth on him should not perish, but have eternall life.* And although the eye hath many other uses and objects, yet by none of them was the party healed of his deadly sting, but by looking on the Brazen Serpent: So Faith hath many other objects and uses in the Christian life, yet by none of them is the Sinner justified, but by apprehending or looking upon, and applying Christ set forth in the Promises of the Gospel, and resting thereon for Mercy and Salvation. Faith acts upon Christ in Heaven, and it acts upon our own hearts to subdue lusts, and frame it to obedience; By the former we are justified, not by the later. Be-

Before I proceed to my third Doctrine, an Objection must be answered; For it is objected, *That when it is so often said, that we are justified by Faith without Works, without the deeds of the Law, that the Word [Works, and Deeds of the Law] in those places signifie one of these two things, either perfect legall Obedience, or Circumcision, and such like Judaicall Observances, and so it is truly said, we are justified by Faith without them, that is, without such perfect absolute unsinning Obedience, and without such Judaicall Observances, but yet not excluding, but including sincere Obedience.*

Obj.

Trist. Cui.  
1649 p 31. and  
41.

But are not your faithfull Actions the works and deeds of the Morall Law? That is, such as the Law requireth you to do? yes; why then they are excluded from Faith in this businesse. S. Paul excludeth the works of the Ceremonial Law from having any hand in our justification, but not them only, but all works of the Morall Law also. For,

Ans.

First, His words are generall, and without limitation, Rom. 4.6. *Blessed is the man unto whom God imputeth righteousness without works, without any works; And ver. 5. to him that worketh not, (observers of the Ceremonial Law are not called workers) but believeth in him that justifieth the ungodly, to him his faith is imputed for righteousness: What works are they, the want whereof maketh one an ungodly man? Are they not works of the Morall Law? Yet he that hath not wrought them, but for lack of them deserves to be called an ungodly man; if he believe, his Faith is counted for Righteousness.*

Secondly, S. Paul excludes the works of that Law that was given to all men, to the Gentiles, as well as the Jews; the works of that Law, which steppeth every mouth, and curseth every Transgressor; that Law which worketh wrath, and by which is the knowledge of sin: This must needs be the Morall Law; for of the Ceremonial Law none of these things can be affirmed; *We have before proved (saith he, Ro. 3.9. namely, in his former dispute) both Jews and Gentiles, that they are all under sin, and therefore concludes, ver. 28. 30. that a man is justified by Faith without the deedes of the Morall Law, the Gentiles Law, seeing it is one God, which shall justify the Cir-*

Rom. 3.9, 10,  
Gal. 3.10.  
Rom. 4.15.



*circumcision by Faith, and the Uncircumcision through Faith:* Thus ye see the point clearly proved, namely, that we are justified by Faith onely, without the deeds of the Moral Law, or any thing therein contained.

*Doctr. 3.*

The third part of my Conclusion is this, that faithful Actions are not required, as the onely things by which the man is justified.

*Reas. 1.*

First, Because the onely things by which a man is justified, is that which doth answer the Accusation and Sentence, under which all Sinners lie before Gods Tribunall and Judgement seat: What is that you will plead to the Law and Justice of God at that day, why the Sentence of Death should not take hold of you? Will you plead your faithfull Actions? Can they answer the Law? Can you hope by them to be pronounced innocent, absolved from Death, and adjudged unto Life eternall? O no; then you will plead Christs righteousness; *It is Christ that died and rose againe*; he was made *under the Law to redeem us that were under the Law*, &c. This is the thing, the onely thing, by which the Law is satisfied, by which we stand just and righteous before the Judgement seat of God; and therefore the onely thing by which a man is justified: The words thus broadly delivered, are a grosse and manifest falshood, there be not two onely things by which a man is justified; if Christs righteousness be indeed the onely thing, then our faithfull Actions are not.

*Reas. 2.*

By enumeration  
of particulars.

If they are the onely things, by which the man is justified, then either first, as Causes; secondly, or as our Evangelicall righteousness, accepted instead of the fulfilling the Law; thirdly, or as the means of Application of Christs Righteousnesse; Fourthly, or as Conditions preparing the Subject to its Justification, or as a *Causa sine qua non*, without which the party is not justified. But in no sound sense can our Actions, or any of our inherent Righteousnesse, be the onely things by which the man is justified: I will prove it by parts.

1. Not as Causes, having any worthinesse in them, wherefore the person should be accepted, partly because they are unperfect, and need pardon; and partly for that they are the gifts of Gods Grace, and so make us Debtors to him, and not him a Debtor to us.

2. Not

2. Not as our Evangelicall Righteousnesse accepted instead of our fulfilling the Law. . Arminians teach, *Fœdus illud novum Gratia, quod Deus Pater per mortis Christi interventum cum hominibus pepigit, non in eo consistere, quod per fidem, quatenus meritum Christi apprehendit, coram Deo justificemur; sed in hoc, quod Deus abrogatâ perfectâ obedientia legalis exactione, fidem ipsam, & fidei obedientiam imperfectam pro perfectâ legis obedientiâ reputet, & vitæ æternæ præmio gratis dignam censeat*; that is, the grace of the new Covenant stands in this, that God doth accept our Faith, and our sincere Obedience, though imperfect unto Justification, instead of that full, perfect, and sinless Obedience, which the Law requireth; our Faith and faithfull Actions shall be instead of fulfilling the whole law of God.

A grosse Error: For first, God spared not his own Son when he made his soule a sacrifice for Sin, he exacted of Christ our Surety, full payment and satisfaction for all our sins, he did not abate him one ace, when he made him a curse for us.

The Reason hereof is, because the Law being part of Gods Will, and given to man out of the justice of God, it must take its effect, that so God may be just, and the justifier of him that believeth in Jesus: and so Christ satisfies the Word of his Father (*Thou shalt die the death*) and the conscience of the Sinner in that righteousness is full and perfect.

Gods Judgement is according to truth, and therefore he never pronounceth a man righteous, that is not so; *The righteousness of the law is fulfilled in us that believe*. The Justice of God is no loser in justifying of the Elect freely, and for just nothing of their own.

If our Evangelicall Obedience were accepted to our Justification instead of perfect legall Obedience, then we were justified by works, by the deeds of the Law, by an inherent Righteousnesse; for such are all our faithfull Actions, they are a conformity to the Law, and a part of that obedience which the Law requireth of us. He that fulfilleth the Law by perfect obedience, and he that obeyes it in all the parts of it sincerely, they both of them are workers; and if that which



The one hath it  
by Grace, the  
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Rom. 5. 19.

they do be their righteousness, then are they justified by the deeds of the Law. Secondly, How then holds the difference assigned by the Apostle, between the Worker and the Believer in the manner of obtaining Righteousnesse? How sets he the Worker and Believer in direct opposition in the point of Justification? How doth he describe the righteousness of the Believer to be without works, Rom. 4. 5, 6 *The Lord imputeth righteousness without works*; And what righteousness can that be? Inherent righteousness it cannot be, for that is not without works, it must needs therefore be Christs righteousness, according as it is said, *By the obedience of one many are made righteous*; Christs righteousness is made ours of God; 2 Cor. 5. 21. *We are made the righteousness of God in him* (that is) righteous by such a righteousness, as God requireth and imputeth to us. Thirdly, Lastly, whatsoever may occasion *boasting* in man is *excluded*, Rom. 3. 27. Now as great occasion of boasting is left to man in the act of Faith, and its Obedience, as in any work of the Law whatsoever, inasmuch as according to these mens doctrine, these would believe; others would not, though they had the same helps and means.

Note this therefore for conclusion of this point, that the Grace of the new Covenant does not stand in this, that God accepts our imperfect obedience *loco impletionis totius legis*, that God accepts a Pepper corn instead of his full Rent, as Mr. Baxter glosseth it, a jejune and empty conceit of so high a mysterie. But that glorious rich magnificent Grace of the Gospel, so much magnified and exalted by the Apostle to the praise and glory of Gods rich mercy and love to mankind, stands in this, that whereas Gods justice doth require full satisfaction; and he in justice might have required the same at our hands; he hath provided the Price, and accepts the full payment at the hands of our Mediatour.

Nor thirdly, as meanes to apply Christs righteousness. This is the preheminance of Faith to obtain this blessing of Righteousnesse at Gods hands, as hath been proved already. The righteousness of the Gospel is that which is performed in the person of Christ; 'tis He that died, and overcame:

Now

Now these personall actions cannot be ours by any other means, but by imputation, which is Gods gracious act ascribing to us, what Christ did and suffered in our names, and counting it ours no lesse than if we had performed it in our own persons; and the thing imputed is not received, apprehended, and applied by our Charity, or Repentance, or any other Grace, but by Faith onely.

Because the Grant of life, and Pardon of sins is made over to us in the Promises, which are the proper object of Faith, not of other Graces: the act and proper object of Charity, is Compassion to them that be in Misery; the proper act and object of Repentance, is Sorrow for Sin, &c. So the Promises are the object of Faith: Promises are to be believed, and the soul receives them by Faith: See that place *Rom. 5.17.* where Believers are described to be such, as *receive the abundance of Grace, and of the gift of Righteousness.* Here is a gift (Righteousness of Christ) the Relative act to giving, is receiving, namely, by Faith, as by an hand, so that Faith onely hath fittest to receive the gift of Righteousness, and it causeth the soul to rest on them in peace. And thus *the just shall live by Faith* on the Promises: But the Law is not of Faith, as if he should say, it is not enough to believe a Law, but you must do it: Look upon the Law, we do it; look upon the Promises, we believe them, and by faith in them we live, *Gal. 3.11, 12.* with *Heb. 10.38, 39.*

Nor lastly, are faithfull Actions the onely things by which the man is justified, or by a condition, as *causa sine qua non.* We all acknowledge, that Faith, Repentance, new Obedience, are in a sound sense conditions required of all that be within the covenant of Grace, and all that look to be justified by the *Blood of Christ*, must be also *sanctified by the Spirit of Christ*, *1 Cor. 6.11.* so *Acts 2.38.* Repent and be baptised for the remission of sins; so *1 John 1.6.* If we say that we have fellowship with him, and walk in darkness, we lie. We freely profess, that God, who doth justify the ungodly, that is, all humble, broken, laden sinners, that come unto him for just nothing, without consideration of any thing in them, moving him thereunto, will never justify an imperient Infidell,

one

Reason.

What we hold touching conditions in the persons justified.



An inseparable  
connexion be-  
tween Justifi-  
cation and  
Sanctification.

one that goes on still in his wickedness. We strictly and vehemently urge, that there is an inseparable connexion between *Justification* and *Sanctification* in the Sinner, that is received unto mercy (though we deny a dependance of Justification upon Sanctification) and that upon these grounds.

First, From the nature of Faith; Faith is wrought in the heart by the Gospel, which does humble the Sinner, and shews him his misery, and so drive him unto Christ for help. This same Faith doth both justify us, as it acts upon Christ set forth a propitiation for Sin; and it sanctifies us, as it acts upon our own hearts, purging out the naturall filthinesse that is in it.

1 John 5.12:

Secondly, From our In-being in Christ, as the Root, *He that hath the Son, hath life.* And we that were a wild Olive-tree by nature, being planted into Christ, our wild Nature is changed, and we partake of the *fatnesse* of the true Olive, (that is) of the Graces that be in Christ the Root, of whose fulnesse we receive in our measure, and are become new creatures.

Thirdly, From the Nature of Christs Death, which as it hath a Merit to expiate all Sin; so it hath an Efficacy with it to crucifie the Old man with its Lusts. The *Blood* of the old *Sacrifices*, sprinkled on the Sinner, did *sanctifie to the purifying of the Flesh.* Much more doth the *Blood of Christ purge the Conscience* (not onely from guilt) but from dead works to serve the living God, Heb. 9. 13.

Let us consider a little what influence the Death of Christ hath into our Mortification, and Sanctification; what influence it hath into our Justification, is evident.

Quest.  
A Digression.

But how it does destroy the power of Sin in us, is not altogether so obvious and clear. *Christ died, therefore Sin dieth in me; What is the reason of that Inference? How hath that Death upon the Crosse an influence into my heart to kill Sin in me? Is it onely by way of Congruity, as because Christ died for my sins; therefore I should hate Sin, which God so much hated, and which put Christ to that cursed death? That's something, but that's not all; for Christs Death doth kill Sin in us*  
effica-

efficaciously, Rom. 6. 6. our Old man is crucified with Christ, that the body of Sin might be destroyed, that henceforth we should not serve Sin.

This comes to passe by vertue of our communion with him ; *If one died for all, then were all dead*, and our Old man is crucified with Christ. But before our Old man can be crucified with Christ,

*Ans.*  
2 Cor. 5. 14.

1. It must be imputed unto him, He took our whole Sin and fault upon *himself*, he was made as it were, a lump of Sin, and so he stood upon the Crosse as clothed with old Adam with our Old Man, having as it were the *hand-writing of Ordinances*, which was contrary to us, hanging about his neck. 1 Pet. 3. 18.

2. Now this whole body of Sin he *nailed to the Crosse*, he took it out of the way ; he did not onely condemn Sin in his Flesh, but he destroyed the power of Sin in the World, and that two manner of waies :

Col. 2. 14.

First, Because in his Crosse he *spoiled Principalities and Powers*, the Spirits which ruled in the Children of Disobedience, the Prince of the World was judged. Christ was manifested to *destroy the works of the Devil*. How Christ destroyed the power of Sin. 1 John 3. 8.

Secondly, Pactionally, because having performed that work, he received *the Promise of the Father*, that is, the holy Ghost, that he should have *life in himself*, and execute judgement, to turn the people of Israel to the Lord, and that he should see of his seed, Isa. 53. 10, 11. Luke 1. 16.

3. This being done by Christ our Head, as a publique Person in the room of all the Elect, we having Communion with him by Faith, are made partakers of all that he did or suffered, or conquered ; all is as really ours, as if we had done it in our own persons : As in the first Adam, there was a Spring of humane Nature corrupted, derived unto us by naturall Generation ; so in the second Adam there is a Fountain of the same nature restored, and derived unto us by spirituall Regeneration, so that by fellowship with Christ in his sufferings, our Body of Sin is destroyed ; and we have from him an imputed Sanctification, as well as an imputed Righteousnesse ; 1 Cor. 1. 30. *He is made unto us Wisdome, and Righteousnesse,*

Col. 2. 12, 13.



*teousness, and Sanctification.* Pardon this little Digression.

Thus you see that we urge Holiness & Sanctification, & the necessary connexion thereof with Justification, upon as sure and strict grounds, as they which make them conditions of Justification; and in our ordinary preaching we do not make nice to call *Faith, Repentance, and Holiness*, the *conditions* of the *New Covenant*, the *way* for the *ransomed* to *walk in*, which way whosoever findeth not, or having found it, walketh not, shall never be saved, because God saveth none but by Justification and Sanctification both; The former is to acquit us from the Condemnation of the Law, the latter is to conforme us to the Gospel, and to go the way that leads to God.

How we deny  
Conditions.

*Præf. Cat.*  
*Edit. 5. p. 77.*

But when we meet with men of corrupt Principles, which first deny Faith to justify, as an instrument relatively, but onely as a Condition within us, that is, as a Qualification, or Act; secondly, that *fides loco impletionis totius legis*; thirdly, which set up our works, and rank them with Faith in the point of Justification, so that those glorious things, which are spoken of Justification by Faith, are affirmed also of other Vertues and faithfull Actions, and Faith is no more than other Graces, and other Graces be as much as Faith. All which together make up that condition by which the man is justified.

Such broad, materiall, effectuall conditions, pulling down Faith, that it shall be but as a single Star in the constellation of Graces, and setting up Works in the same Throne and Dignity, we detest, as tending directly to subvert the Gospel of Salvation, in like sort as the Papists do by their doctrine of works. We deny with the Apostle the union of our works with Faith, as to our Justification, and we perform them as Duties, whereunto God hath tied us, upon other terms, namely, as the fruits of Faith, the way by which God will lead us to himself. Our learned Divines do explain it by this comparison:

*White's Way,*  
*S. 40. digr. 34.*  
*p. 233.*

“ Even as a King freely bestowing a place in the Court upon  
“ his Subject; this his free gift binds him over to come to  
“ Court to receive it; and having so done, to discharge the  
“ place

“ place with all diligence and attendance, and yet the Subject cannot say, that either his going or attendance procured the place, but onely the Kings free gift put him into it : “ so it is in our Sanctification, which is the way that leads to “ the Kingdome, which God hath freely given us, and the “ Duty which that Gift calleth us unto, and therefore necessary in its own kind and order, and no otherwise. You see what we hold touching Conditions, and in what sense we so speak.

Now it remains that I prove the fourth Branch of my third Doctrine.

Here I will consider two things ; First, Whether the addition of that word (*as by condition*) be a sufficient *salvo* to make the former words sound Doctrine ? Secondly, Whether *faithfull Actions*, or the *purpose* of them be indeed an *Antecedent Condition*, or *Qualification* of the Subject to its *Justification*, to make him capable thereof?

Quest. 1.  
The Case stated.

To the former, I say, that it is not a fit *salvo*; for the proposition it self *in terminis*, being untrue, the limitation is very flat, because the word (*onely things*) imports more than a personall qualification, even that condition, which is onely in the Person of Christ. Why saies he not plainly, they are the *onely personall Conditions*, and not the *onely Things*, seeing no personall conditions whatsoever are the things by which the man is justified?

Answer.

Let us consider expressions scattered up and down in that *Practicall Catechism*, and then judge whether limitation (as by a Condition) be a pertinent *salvo* to make the sense good : For instance, ‘ Many acts of *Abrahams* Faith are mentioned ‘ in the New Testament, but especially two there are, by ‘ which, in two trialls of his Faith, he approved himself to ‘ God, so far, as that God imputed them to him for Righteousnesse, that is, accepted of those Acts of his as graciously, ‘ as if he had performed unfinning Obedience, had lived exactly without any slip or fall all his life. And again, a little ‘ after, he saith, that will hold true of you (*as of Abraham*) ‘ that if your heart be sincerely given up to Christ, if there be ‘ in you a resolution of uniform Obedience unto Christ, and

Pract Cat S. 3.  
P. 29. P 33.



such as would hold in time of Temptation ; This will be certainly accepted by God to thy Justification ; nay, if God try thee onely with one Promise (be it spirituall or temporall) if thou confidently depend on the Truth without any doubting, this will be accepted of God to thy Justification without any farther acts of Faith, or Obedience to his Commands, in case, or supposing there were no such command as yet given to thee : But if our receiving of Christ in heart and resolution be such, as will not fructifie in its due season, it is not fit to be accepted by God to our Justification.

Observe here two grosse Errors ; First, That the thing imputed, and accepted to our Justification, is our own Obedience (in Resolution or Performance.) Secondly, That God accepteth those acts of Faith instead of, or as well as if we performed perfect unfinning Obedience : Whereas the Scripture is full and cleare, that the thing accepted and imputed to our Justification, is not our weak imperfect Obedience, residing in, and performed by our own selves, but the spotlesse and all-sufficient Righteousnesse of Jesus Christ, performed by Christ, residing in the Person of Christ, and imputed of God unto us. That which is imputed to us, is not inherent in us, it is not our owne : Righteousnesse imputed and inherent in this dispute, are quite contrary ; if it be imputed it is not inherent ; if it be inherent, it is not by imputation.

Now let us apply the *Salvo*, and see if it can make the sense found Doctrine ; God doth graciously accept sincere acts of Obedience instead of unfinning Obedience to the whole Law (as a condition in the Subject to be justified) absurd.

For then first, Mans personall Obedience is the materiall cause of his Justification, as truly and really as perfect Obedience in *Adam*, was his Righteousnesse ; for by their own doings they both are accepted : This is indeed to make the Gospel a covenant of Works, a conditionall Covenant : In the Covenant of Works (which is properly conditionall) there were but two Persons, God promising Life, and Man with his personall conditions of Obedience ; and here it is true,  
God

God did accept his Creatures obedience as the condition or termes, on which he performed his part of the Covenant. But in the Covenant of Grace, there is a third Person, namely, the Mediatour; and here the Mediatours righteousness is that which is accepted instead of perfect legall Obedience; his Obedience is the onely condition, upon which depends the fulfilling of all the mercies of the Covenant, the Sinners righteousness is not considered: This is the difference between the Law and Gospel, that Covenant was performed for the Righteousness which should have been found in our selves; but here the things covenanted are applied and procured for the righteousness of the Mediatour.

Secondly, Consider the inconsistency of the Proposition, with its limitation: A condition (he saith) hath no efficiency in it; but if God accept any thing instead of the whole Law, that thing is of greatest efficiency. To affirm that mans faithfull Actions are the things imputed, and accepted to his Justification, yea, that they are accepted instead of perfect Obedience, is to make them more than Conditions. Even Ingredients constituting a fit matter to be accepted on our behalf, they are now made intrinsecall to the matter of our Justification, as with which they are compleat and fit to be accepted, and without which it is not fit to be accepted by God to our Justification, whereas Conditions qualifying the person, are altogether extrinsecall to the matter of our Justification.

It is then a meer Gull, to say that our own actions do justify, as Conditions or Qualifications of the Person, seeing no personall Condition or Qualification whatsoever, doth justify, that is, is imputed, or accepted to our Justification; It is as if a Jesuite should defend the Popes infallibility, by saying the Pope is the infallible, and unerring Judge of Controversies, not as a Man, but as Head of the Church, or that he hath power over Temporalties in order unto Spirituals, whereas there is no such order, no such headship over the Church. Thus of the first Question.

*Whether faithfull Actions, or the purpose of them be indeed an Antecedent Condition or Qualification of the Sub-*

Quest. 2.



*Ans.*

ject to its Justification, to make him capable thereof.

I answer: First, Take Faith as a condition, that is, in a Notion distinct (from Instrument or Relative) it is no other than a work of ours, as any other vertue is.

Secondly, and then take Faith with all its actings upon Precepts, Promises, Commandements, Threats, with all your Obedience, giving up your heart to God in all things; take all together, they have in them no other than the nature of good Works, good Qualities and Actions.

Thirdly, And although by them the party justified, is distinguished from him that is not justified, and a true Believer from a false, yet none of these good works, nor all together, are the conditions of a Sinners Justification. This is proved.

*Reason.*  
Rom. 3. 24.

Eph. 1. 6.

1 John 2. 12.

The first Reason is from the nature of the free Covenant of Grace; the summe whereof is, that *we are justified freely by his Grace, through the Redemption that is in Christ*, from all our sins, without consideration of any thing that we could do or suffer: God receives a sinner into favour *gratis*, for just nothing, *to the praise of the glory of his grace*, ἐν ᾗ ἡ χάρις τοῦ Θεοῦ ἡμᾶς *wherein he hath freely accepted us in the beloved one*. In which place note two things; First, that there is nothing in us moving the Lord to make this covenant of Mercy and Promises, freely by his Grace. Secondly, that there is nothing in us as a consideration, ground or condition of fulfilling those Promises being made, *Your sins are forgiven for his names sake*: All we have is by a deed of Gift, 'tis all *gratis*, of meer mercy and good will.

I illustrate it by this comparison of two Beggars, Both come to a rich man, bewail their case, they say they must starve and perish if thou relieve us not, &c. But the one pleads thus, Sir, Though you have now forgotten me, yet I have been an ancient Servant to you and your Father, I ever wished well to your Family, I never did purloyn or waite your goods, &c. And though I have now plaid the lewd Prodigall, yet I beseech you to pity me in my miserie: This man cries out of his want and misery, but he brings a consideration or condition to move pity. The other brings nothing but words of Aggra-

Aggravation and self-condemnation ; Sir, I confesse I have hated you, and been your enemy, I have plotted your ruines; I have spoken and done all the mischief I could against you, you may hang me, &c. yet I beseech you Sir, pity me in my misery. Here is no qualification or consideration to move pity; none at all. This is the Sinners case, he comes heavy laden, his sins like a talent of Lead upon his Conscience, and in bitterneffe of spirit cries out, Lord be mercifull to me a sinner; I have sinned against Heaven and against Thee; I am as full of sin and misery as the Devil can make me, I have been an ungodly wretch untill this moment, have mercy upon me, and according to the multitude of thy compassions, do away all mine offences: O, may such a vile wretch come? Yes: Shall he find pardon? Yes, *I will ease you.* O but I can say nothing for my self; yet *come without money, or money worth*: I am the worst of Sinners, I have not a good motion in my heart: Men and Brethren, what shall I do? Christ calleth thee, *Come unto me, and I will give thee rest.* The Father of the Prodigall fell upon his neck, and kissed him. All that the Devil, or thy own Conscience, can make of thee, is but a Sinner, a chief Sinner, an ungodly Person, and such Christ came to call. Rom. 4 5. *God is said to justify the ungodly* (that is) an ungodly person coming to Christ, is accepted, and hath his sins forgiven; of unjust he is made just; the state of a sinner, when pardoning mercy doth first acquit him, is a state of guilt and condemnation.

Mat. 9. 13.  
1 Tim. 1. 15, 16.

The proper subject of Justification, or of pardoning Mercy is a guilty Soule, it findes the person ungodly, and under wrath it sets him at liberty, it sayes unto him, thou shalt not die, thy sins be forgiven thee. *Terminis à quo*, the state from which a Sinner is brought, is a state of sin and wrath; *terminus ad quem*, the state unto which he is brought, is a state of righteousness imputed, whereby he is now a just man, his sins all covered, and he made a blessed man, *Medium per quod*, the meane by which the guilty party doth passe from Condemnation to life is Faith, given us at this instant of our Conversion, not as a condition pre-existent in the party to be justified, but as an instrument enabling the Soul now to reach forth

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forth it selfe to lay hold on Christ thus freely offered, and to close with the Lord Jesus. Even as the hand of a Beggar or a Prisoner doth reach forth it selfe to receive a gift to pay his debts. In the same Minute of time, a man is ungodly, and justified; an Enemy, and a Friend; As Christ made *the blinde to see* (that is) him, which just now was blinde, so God doth *justifie the ungodly*, (that is) him that just now was ungodly; when he came to Christ he was ungodly, *when we were enemies, we were reconciled* (that is) he that just now was an enemy, is reconciled; till he received his pardon he was an enemy; And what qualifications and conditions are, or can be found in such a person, to make him capable of his Justification?

Object.

*Yes, his sorrow for that is past, and his purpose to be ungodly no more, his giving up himselfe to sincere obedience for time to come. This is the condition of his being pardoned, and received into mercy.*

Ans<sup>r</sup>.

It is true; All this God looks for at his hands, and gives him grace to do so, God having received him, and forgiven him all his sins, lets fall all Actions against the sinner, and so makes him a blessed man; God doth now expect that he should hold up no weapon against him, but walk in uprightnesse before him. But this is not the condition of his being pardoned for sins past; God pardons him freely, without consideration of any thing that he hath done, or can doe hereafter. Sincere obedience is due every day, and may be a condition of our continuance in Gods favour; But how can it be accepted for sins of times past? Are sins past pardoned upon that condition? But these are duties required of us upon other termes, as hath been shewed in the comparison of a beneficiall Office freely bestowed by the King on his Subject; he cannot say that his discharge of the place was a condition of the Kings bestowing it, for the Kings free gift put him into the place; but it is a duty which that gift calleth him unto.

This leads me to my second reason, taken from the nature of Gospel-conditions, they are gifts of the New Covenant promised, therefore not conditions pre-required properly;  
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God gives us the Grace for time to come, to become new creatures; God gives *Repentance*, as well as *Remission of sins*; Acts 5.31. God gives the *new heart*; and therefore these things which God himself worketh, cannot be conditions as unto him to pardon our sins. Indeed this sincere hearty resigning us our selves unto the Lord, may be to us a condition of our Peace, and an help to apply the Promises to our own souls in particular evidences to see our selves in the state of Grace.

1. There is a double Act of Faith, one *direct*, pitching the soule upon Christ; and this is it by which I am justified, from whence doth arise in the soule a secret joy and peace, and a wonderfull love to Christ, and a willingnesse to live unto him, to resign up our selves unto him, &c.

2. The other Act of Faith is *Reflexe*, whereby the soule looks inward to try its state, and finding these holy dispositions wrought in the heart, whereunto are annexed promises of Mercy and Salvation; he concludes himselfe to be the Lords; he can say, *I am Christs, and Christ is mine*. Note here that I am justified because I believe in Christ, not because I finde that my Faith is sound; howbeit, by this I gather boldnesse and joy in believing: These gracious Purposes, and faithfull Actions, are not the ground of my believing, but of my applying. He that believes, and repents, shall be saved: I believe and repent, therefore I shall be saved. These gracious Qualities in the heart do not at first produce Faith, they are not the Mother of Faith, they are the *fruits* of our *Marriage* unto Christ, Rom. 7.4. yet the Daughter may nourish the Mother in time of neede; so doe these Graces comfort the Soule, and witnesse our fellowship with Christ.

Sincere Obedience a condition of our comfort, not of our Justification it self.

*But unlesse I do believe and repent, I shall not be saved, I do not onely lose my Assurance and the comfort of the Reflex Act of Faith, but I am not justified at all in the Court of Heaven, unlesse I repent, &c.*

Object.

True, because God doth *justifie* none, but the same whom he doth *sanctifie*, as we proved by the Connexion that is between Justification and Sanctification. *The grace of God which bringeth salvation, doth teach us to deny ungodliness and world-*

Answer.



Tir. 2. 12.

The new Covenant not properly conditionall.

Heb. 8. 6, 11, 12.

Heb 4. 16.

2. Tim. 2. 13.

Reas. 3.

*ly lusts, and to live soberly, righteously, and godly, in this present world; yet this does not amount to an Antecedent condition of our Justification. And you shall know it by this; Because though I faile in point of Faith, as Sarah did, and in point of Duty, as Peter did, yet we are not forthwith unjustified, the Covenant of mercy is not forfeited; for one of those better promises belonging to the new Covenant, is to pardon the failings of the Covenanters: Better Promises, because God doth not onely keep that Faith which is in all Covenants (namely) to perform his Promise, if we perform our Duty; But he promiseth also to forgive our failings, and cause us to fear him; he does not take the forfeiture upon our failings, but pardons us; If any man sin, we have an advocate with the Father, Jesus Christ the righteous, &c. If the Covenant were purely conditional, if it were grounded upon our Obedience, as a condition, or consideration, then that fayling, it were lost and forfeited (as in the first Covenant, which was truly conditionall) but it being grounded on Christ, there is a standing Righteousnesse unto which we may have recourse to obtaine mercy, and find help in every time of need: And for which Righteousnesse sake God accepts us, notwithstanding our failings; I have prayed for thee, that thy Faith faile not.*

The third Reason is taken from the nature of Faith and Repentance, they be emptying Graces, they do not bring any condition or consideration with them. Faith finding nothing at home, seeks and receives all from another: Faith makes us deny our selves, renounce our own righteousness, it sends us to Christ with an open hand, which lets fall all that was in it to receive a pardon at Gods hand, as a Beggar doth an almes: See how the Apostle doth abase and empty himself, Phil. 3. 7, 9. *What things were gaine to me, those I counted losse for Christ; yea, and I count all things but dung, that I may win Christ, and be found in him, not having mine owne righteousness, &c.* Faith is passive in receiving the Pardon; it is the hand or instrument of the soule to receive Gods Promises. Now the Gift is most free and unconditionall, yet it must be received by the party that needs it, else it will do him

no good ; and that is all that Faith hath to doe to make us Sons; *As many as received him, to them gave he power to become the Sons of God,* John 1.12.

Secondly, So for Repentance, it is an emptying Grace; Repentance makes us abhor our selves, accuse, judge, and condemn our selves, and put our mouth in the dust, and be dumb before the Lord. Now how can that which condemnes me, be a condition of my pardon? A Condition doth furnish me with a Plea, why I should have this or that; but Faith and Repentance do cast away all such Pleas, empties us of all goodnesse, laies us low at Gods feet, as a company of condemned Creatures, every one saying, *I am no more worthy to be called thy Son.* Does this Faith look like a constellation of Graces; all which together is that Faith, which is required as that condition of our being justified? A strange Faith; for by this reckoning sorrow for sin is a part of Faith, and so is Charity, and so is Temperance, &c. and all these together make up a lusty condition of our being justified. This is that Condition we deny.

Præf. Cat. pag.  
pag. 77.

*Yea, but such a faith is required, as is a receiving of the whole Christ, a cordiall assent to his commands, as well as promises, as our King, Priest and Prophet.*

Obj.

There be two sorts of Believers, some receive Christ only in a general notion of a Saviour, not as a Lord to rule them; and they doe not receive Christ aright: others receive him intirely in all his Offices, as he is set forth in the Gospel; but yet tell me, Is whole Christ received and applied to every purpose? to that one purpose of Justification? The whole Christ is received to a Christians severall needs: I receive Christ as my Prophet, but Christ doth not justifie me, as he is my Prophet, or my King. Christ, as my Prophet, is made unto me *wisdome*; I need him for that. As he is my King, he is made unto me *Redemption*, for the finall delivery of my body. And as he is my Priest; he is made unto me *righteousnesse* and *sanctification*; the office of a Priest being to make an atonement, and to purifie the unclean: so that whole Christ is the foundation and root of the whole Covenant; whole Christ is commensurate to our whole Redemption, and we must not

Ans.

1 Cor. 1.30.



look for any part thereof out of Christ; for in him we are compleat, yet whole Christ is not the necessary or proportionable object of each single blessing of the Covenant. And therefore that is but a fallacie to say, True faith receives whole Christ, therefore the receiving of him in his *commands, threats, &c.* is a condition of our *justification*.

*Reason 4.* These good works, purposes of obedience, &c. which make up the condition of our being justified, doe they go before the pardon of our sinnes, or follow after? if they go before, they are the works of an enemy, and cannot qualifie us for a pardon; for they need pardon themselves: if they follow after, then they are not conditions, because the work is done already, the person being already justified by his faith; he cannot be justified by those duties, which follow after, unlesse you will say that the continuance of our justification doth depend upon perseverance in those holy purposes, and so as our first entrance into a state of Justification was upon condition of works, so our standing in that grace is owed to sincere obedience: Both which are directly contrary to the Apostles doctrine, who teacheth, *Rom. 5. 2.* that both our *accesse* and our *standing* in that grace and favour of God, is *by faith*: it is *from faith to faith*; and the Apostle declares his whole *justification* both in his first *conversion*, and in that time, wherein he wrought, *Phil. 3. 9, 10.* Yea, at the day of *Resurrection*, to be wholly absolved and finished in faith. Here come two grand Arguments for *union of works with faith*: First, That *without which* (in Saint James his opinion) *we are not justified*, and *by which*, joyned with faith, *we are justified*, that is not excluded from faith, or the condition of justification: But required together with faith, as the only things by which (as by a condition) the man is justified: But *without actions of faith* (in Saint James his opinion) *we are not justified*, and *by them we are justified*, and not by faith only; therefore faithfull Actions are not excluded, but required together with Faith, as the onely things by which (as by a condition) the man is justified.

*Ans.*

To which I answer three things;  
First, That the foundation of the Argument laid down in  
the

the major Proposition, is absolutely false, which in plain termes is this (namely) that Faith alone doth not justifie, but that Works are joyned with Faith in the Act of justifying (for so are the expresse words, by which, joyned with Faith, and required together with Faith) and therefore the Minor is totally to be denied, which assumeth and affirmeth, that without faithfull Actions joyned with Faith, we are not justified, and with them we are. This Error I have sufficiently confuted in the second part of my Conclusion, of this second Sect. of this Chap.

Secondly, I answer, there is a two-fold joyning with another, as (of Works with Faith) first, one as fruits are with the tree, or as fellow-qualities in the same subject; secondly, as fellow-workers to the same effect; in the former sense, Works are joyned with Faith, not in the later: I illustrate it thus, In Fire there be two qualities joyned together, Heat and Light; without light fire does not heat the water, because fire is not without light, yet the light conduceth nothing to the heating of the water. Now it would be a Sophisme thus to argue, that without which the fire doth not heat the water, and with which joyned together, it doth heat it, that is the thing by which the water is made hot; because, though they be joyned together as fellow-qualities in the same subject, yet not as fellow-workers to make the water hot: So it is a grosse fallacy to prove the union or concurrence of works with faith to our Justification, because faithfull Actions are never separated from faith; for though they be fellow-qualities in the same sanctified soul, yet they are not fellow-workers to our justification in any sense whatsoever; Faith must so justifie, that (in that work) no other thing may share in it, no, not Repentance it selfe. To the words then I answer, that in this present Argument, those words (*without which, and by which* joyned) do note not a presence, or an association of faith and works, but a concurrence in that great work; we are justified by faith with works, *associative* (faith is not without) but not by faith and works *copulative*: Now in the Argument faith and works are coupled as fellow-workers to the same effect; and therefore that Assertion I utterly reject.



Ans. 3

Whether this is St. *James* his Opinion, that works are joy-  
ned with Faith in the act of Justification; How does that ap-  
peare? By St. *James* his direct affirmation, Chap. 2. 24. *Ye see*  
*then, that by works*, that is, by actions of faith, *a man is justi-*  
*fied, and not by faith onely*; and again, ver. 20. *Faith without*  
*works is dead*, and so not such, as by which we are justified.

Ans.

I answer, first, We must gather the Apostles meaning from  
the drift of the place, which is not to shew what place Faith  
hath in justification, for that is S. *Pauls* drift, Rom. 4. 5. but  
to shew what faith it is that hath place in justification against  
*Solifidians*. So the learned *Weemse*, whereto our learned  
Dr. *Hammond* seems to accord, saying, 'That S. *James* dea-  
'ling not with the Jewes, but with another kind of Adversa-  
'ries, presumptuous Fiduciaries, hath no occasion to adde  
'that exclusive part to shut out Works, but rather to pre-  
'vent, or cure that other disease, which he saw in the mindes  
'of men, through mistake and abuse of S. *Pauls* Doctrine,  
'possessed with, or subject to, thinking that a dead habit of  
'faith would serve the turn- And some few lines before, where-  
'as S. *James* saith, ver. 21. that *Abraham was justified by*  
'*works*; he expounds it thus (namely) That his faith did ap-  
'prove its self by faithfull actions, particularly, by offering  
'up his Son. Now if this be the drift of S. *James* (as it is  
most clearly) then it cannot reasonably be imputed to St.  
*James*, as his opinion, that a man is both justified by works,  
and by faith joyned together: But that by the works of  
*Abraham* and *Rahab*, their faith was justified and declared to  
be a true and living, not a false and dead faith; yea, they  
themselves were thereby justified and declared to be true Be-  
lievers indeed, truly righteous before God, and not in shew  
and profession onely.

Christian Syn.  
pag 43.

Pract. Cat.  
5. Edit. p. 32.

Ans. 2.

Secondly, To the place it self of *James* 2. 24. *Ye see then,*  
*how that by works a man is justified, and not by faith onely*. I  
answer, that the words are not copulative, as if a man were  
justified both by works and faith; but disjunctive, containing  
two parts, one Affirmative, *by works a man is justified*; the  
other Negative, *not by faith onely*; and both parts are true,  
according to the Apostles scope and argumentation. First,  
By

By works a man is justified; you must understand as *Abraham* was, ver. 21. that is, he was justified and declared to be a true Believer, and a righteous Person, when he offered up *Isaac*; (*Now I know that thou fearest God*, it was now declared, *seeing thou hast not withheld thy Son*, Gen. 22. 12.) God had made triall before of *Abrahams* faith, and counted it to him for righteousness; *Abraham* was justified before *Isaac* was born, Gen 15. 6. And now the Lord makes a new trial of his faith in a point of obedience (namely) the offering up of *Isaac*; and by this experiment God justified the fidelity of *Abraham*. This act of Obedience crowned and renowned his faith, inasmuch as he, which had received the Promises, offered up his onely begotten Son, Heb. 11. 17. and against hope, believed in hope, he staggered not at the promise of God, and therefore it was imputed unto him for righteousness, Rom. 4. 18, 20, 22. Was not *Abraham* our Father justified by works, when he offered up his Son? How does St. *James* prove that he was? By the testimony of Scripture, ver. 23. And the Scripture was fulfilled, which saith, *Abraham believed God, and it was imputed to him for righteousness*. He saith, that *Abraham* was justified by works, v. 21. and proves it, because the Scripture saies, he was justified by faith: A strange proof, but of great force, to shew that by works, here S. *James* understands a working faith; for the offering up of *Isaac* was a manifest signe that *Abraham* believed God, being fully perswaded, that what he had promised, he was able also to perform; it was *Abrahams* faith that made him ready to perform such an act of Obedience; Faith wrought this great work, and what could Faith do more to shew it self a perfect Faith? Faith doth grow stronger and stronger, the more it is exercised; and by works faith is made perfect, ἐτελειώθη it attaines its end, as the Tree is perfect, when he hath brought forth his Fruit, and untill he hath yeilded his fruit, he is not perfect: And from this example S. *James* doth gather, ver. 24. that the faith by which a man is justified, is not a bare profession of the Gospel, but such a faith as *Abrahams* was, fruitfull in works of obedience.

So secondly, The other part of the Text [*not by Faith onely*] is to be understood of the bare profession of Faith, which can



can yeild no solid comfort to your selves or your friends, of your Justification; not by Faith onely, that is, not by the Faith which is alone, and so a dead Faith is not the true justifying Faith; and the use of all this is to discover the vaine presumption of *Solifidians*, and that Christians may be found in the faith.

To conclude, this Proposition is true, *Man is justified onely by faith in Christ Jesus*, that is *S. Pauls* proposition, and *St. James* never denied it: And this Proposition is true, *Man is not justified by Faith, which is alone*, and this is it which *St. James* affirms, and *St. Paul* never denied it, ver. 17. *Even so Faith, if it hath not works, is dead, being alone*. It does not follow then, in *S. James* his opinion, that a man is justified both by works and by faith, because he stands for a faith, that worketh by love: we presse obedience of Faith, yet deny the concurrence of Obedience with Faith, to make us just before God. And this meaning is pointed out to us, ver 14. where the Apostle speaks of the *having of faith with works*, but not of justifying by works with faith. Thus I have, at length, dispatched the Answer to that grand Argument taken out of *St. James*. The second is like it, cast in the same Mould, taken out of *St. Paul*, and therefore it will receive the same Answer. It is thus formed;

2. Argument  
out of Rom 4:  
18, 22.

He that affirms *Abraham* to be justified by that faith, which however it was tried, did answer God in actions of faith, doth not exclude actions of faith from faith, or the condition of our Justification, but absolutely requires them as the onely things by which (as by a condition) the man is justified: But *St. Paul* affirms *Abraham* to be justified by that faith, which however it was tried, did answer God in actions of Faith; therefore *S. Paul* does not exclude faithful actions from faith, or the condition of our justification, but absolutely require them, &c.

Ans.

I distinguish and deny the Major. He that affirms *Abraham* to be justified by that faith, which being tried, did answer God in actions of Faith, doth not exclude actions of faith (that is) from faith it self, or from the Nature of faith, yet he doth exclude them from the Office of faith, and from  
fellow-

fellowship in justifying (as hath been often said :) Faith alone justifies us relatively, as possessing us of the Object Christ Jesus : but faith with all its Actions, and Habits, and Constellation of Graces, considered as a condition or work, cannot justify a man before God.

As for the Minor, it is endeavoured to be proved by two places of Scripture, *Rom. 4. 18, 20, 22. who against Hope believed in Hope, &c. And therefore it was imputed to him for Righteousnesse :* for all which acts of faith he was justified, compared with *Heb. 11. 8, 9, 10. By faith Abraham, when he was called to go out into a place, which he should after receive for an inheritance obeyed, &c.* These are Acts of faith, in all kinds of triall, by which he was, and without which he should not be justified.

Object.

It is confessed, that *Abraham* was justified by such a faith, as did answer God in all Trialls, but not in vertue of those Trials : These were Acts of faith; but we deny, that for them *Abraham* was justified ; neither does any thing in the Text countenance such an Assertion.

Ans<sup>r</sup>.  
Na-  
ture } of  
Of- } Faith.  
fice }

For, first, *Abraham* was justified, *Gen. 15. 6.* before any of those Acts mentioned, *Rom. 4. 18, 20.* were performed, which follow after in *Gen. 17. 16, 17.* and do peculiarly respect the birth of *Isaac*.

Secondly, And whereas the word (*therefore it was imputed, &c.*) may seem to imply some excellency and vertue in the very act of his faith, wherefore it was imputed for righteousness : I demand whether it were imputed in respect that he believed, or in respect that he believ'd in this full measure ? if in respect of his measure, then it will follow, that onely such a measure of Faith sufficeth to Justification, which would exclude the Apostles, and many thousands of true Believers from Justification ; and I think none dare affirme it. But if faith simply in what measure soever, then it affords us this comfortable Doctrine, (namely) that we putting our trust in God for righteousness, (giving credit to the truth of his Promise) of blessednesse in the promised Seed, for this was the substance of *Abraham's* faith, I shall have a Seed, in whom all Nations, and my self also, shall be blessed ; for

*Gen. 22. 18.*



God at that time preached the Gospel to *Abraham*, Gal. 3. 8. are accepted and blessed in that beloved one. And lest any should say, What is this to us? The Apostle tells us, v. 23. 24. that it *was not written for his sake alone*, as matter of his glory and priviledge, *but for us also*, for our profit and comfort, *to whom it shall be imputed*; yea, if we believe such strange promises; Nay, but *if we believe on him that raised up Jesus from the dead, who died for our Sins, and rose again for our justification*: This is the proper and only subject of faith justifying, and this it which is imputed to us for righteousness. As for that place *Hebr. cap. 11. 8, 9.* he speaks of the obedience of faith, what it will make a Christian do, not of Justification.

Thus I have finished the third part of my Conclusion (namely) faithful Actions are not the onely things by which a man is justified: First, not as Causes. Secondly, not as our Evangelicall Righteousnesse. Thirdly, not as meanes of applying Christs Righteousnesse. Fourthly, nor as conditions properly: where is shewed, what we hold, and what we deny touching conditions and qualifications, particularly two Questions are resolved. First, Whether the addition of the word [*as by a Condition*] be a fit *salvo* for those words [*the onely things by which, &c.*] Secondly, Whether they be indeed an Antecedent condition to Justification? Denied. The first Reason is from the nature of the Covenant of Grace: The second Reason is, because they are Gifts and Promises of the New Covenant. The third Reason is from the nature of Faith and Repentance. The fourth Reason is from the order of Faith and Works, with an Answer to two grand Arguments, one out of St. *James*, the other out of St. *Paul*, for the concurrence of faithfull Actions, with Faith to our Justification.

Use.  
Syn. Dorn, &c

From the Doctrine laid down I reject as erroneous, the opinion of those, who Teach. First, *Fidem non esse Donum morte Christi partum nec novi fœderis promissum, sed ejus conditionem, quæ libere ab homine ex se præstetur*, that is, that Faith is not a Gift purchased by Christs Death, nor a Promise of the new Covenant, but a condition which we must bring

bring on our parts. Secondly, that God chose *Actum fidei loco impletionis totius legis*, the Act of Faith instead of the legall Righteousnesse. Thirdly, that without the addition of Workes, any other Act, or Part, or Notion of Faith, would be unsufficient to Justification, and that it is the consummation of Faith by Charity, and good Works, that God accepteth in Christ to Justification; Fourthly, of them that Teach, that Faith is not an Instrument, but onely a condition of Justification, and so hath no other Room in our Justification, than Charity, or other Vertues; all which are a part of that Condition, without which, pardon shall not belong to me. Fifthly, that think that we are justified by Obedience, as truly as we are by Faith; so making Obedience the Condition of the covenant of Justification. Sixthly, that Faith receives the Pardon, but doth not thereby justifie: To receive Forgivenessse is an Act of Faith, but it does not justifie by so doing.

*Pract. Cat.*  
*Edit. p. 41. 42.*

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*The End.*





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M I N I S T E R I E,  
A N D  
I N F A N T - B A P T I S M

Written some years ago for Private  
satisfaction of some Dissenting Brethren; and upon re-  
quest enlarged and Published for the same ends.

---

By *William Lyford*, B. D. and late Minister of the Gospel at  
*Sherborn in Dorsetshire.*

---

Deut. 12. 19. *Take heed to thy self, that thou forsake not the Levite, as long as thou livest upon the earth.*

1 Theff. 5. 12, 13. *We beseech you brethren to know them which labor among you, and are over you in the Lord, and admonish you, and esteem them very highly in love for their works sake, and be at peace among yourselves.*

Luke 10. 16. *He that heareth you heareth mee; and he that despiseth you despiseth mee.*

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The Third Edition.

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L O N D O N,  
Printed for *Richard Royston* at the Angel  
in *Ivie-lane*, 1 6 5 7.



AN  
APOLOGIE  
FOR OUR PUBLICK  
MINISTERIE  
AND  
INFANT-BAPTISM

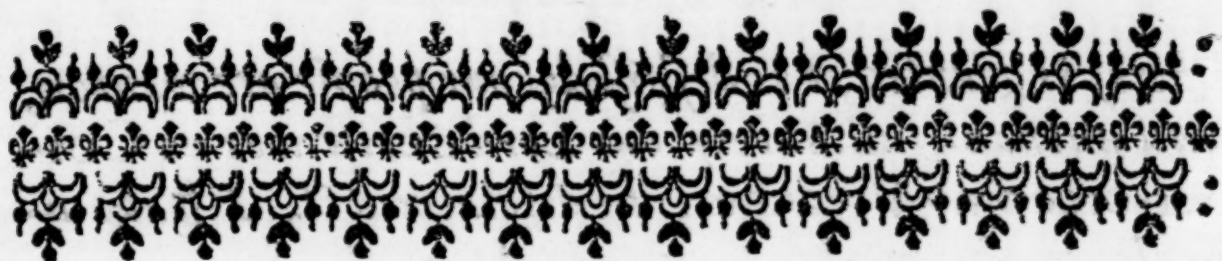
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Sturton in Northampton.

Deut. 12. 19. Take heed to thyself, that thou forsake not the Law, as  
long as thou livest upon the earth.  
1 Thess. 2. 12. 13. We beseech you brethren to prove them, which say to  
you, that we are over you in the Lord, and dominion, and  
that they say, in love for their works sake, and be at peace among your-  
selves.  
Luke 10. 16. He that heareth you heareth mee; and he that despiseth  
you despiseth mee.

The Third Edition.

LONDON,  
Printed for Richard Rogers at the Angel  
in the Strand, 1687.



To my loving Christian friend,

Mr.

IOHN RAYMOND

wisheth increase of  
Grace.

Sir,



*According to your earnest desire & my promise, I have sent up to you the heads of those reasons with large additions, which four years ago I tendered to some of our Church-forsakers, with hope to have gained them to unity and communion with us. But by that time House-preaching was counted a fine knack, and our English people taught to question the Calling of their Ministers, to call them by new names Baals Priests, the black guard, Antichristian Priests, &c. And then tis high time to set up themselves; if they had lived in the primitive times, when Christians did meet in dens, & secret places for the worship of Christ, with bazzard of their lives, they would have counted it a blessed priviledge to enjoy the free use of the Ordinances in publick Assemblies; but now that*



## The Epistle.

John 18.20.

*liberty is granted, it is despised; our people are wanton, and unthankfull. Surely our Lord Christ was no Corner-creeping Preacher, he disclaimed it, I spake openly to the world, I ever taught in the Synagogue whether the Jews resort, and in secret have I said nothing: Neither doth he allow it in his servants, whom he forewarns, not to seek him in Corners, Mat. 24.26. if they shall say unto you, Behold he is in the desert [among those which withdraw themselves from the publick professors,] Go not forth; Behold he is in the secret Chambers, believe it not. When men shall say unto you, in such an house or chamber, there is one that holds forth Christ most sweetly in a Gospel-way, let us go to him; Go not forth, saies the Text, Believe it not: How should any believe it? for what one new sweet doctrine concerning Christ his Person, or Offices have ye learned there, which ye were not taught before? Have ye by your new way gotten farther assurance of your salvation? Have ye thereby grown in grace, and more escaped the corruptions that are in the world through lust? or are ye more intangled in the same? What? Christ sweetly held forth, and yet no favour of that knowledge stick upon your souls? I demand with Saint Paul, He that cometh and preacheth, doth he preach another Jesus, whom we have not preached, or another Spirit, or another Gospel, which ye have not accepted? Christ held forth in private, is it the same Christ, or another? the same way of Justification, the same Spirit of Sanctification, which we have taught, or another? if another, I boldly affirm it, it is a false Christ, a false Gospel, a false Spirit: But if the same, why do people*

2 Cor. 11.4.

## The Epistle.

people desert the Ordinance, as if it were not the same? Yes, because other men have a better way of teaching Christ, and we go not from one Christ to another, but to the same Christ held forth in a sweeter manner.

Ans<sup>r</sup>. If that be the intent, then is it your wisest and surest way to partake of both, viz. of the Blessing of God in the Assemblies, and of the helpe of anothers gifts, either before or after the publick, by which means you will avoid the scandal now given (which an honest man will make conscience to do) and you will be sure to meet with Christ, if he be any where manifested.

SIR! You may remember that I have often invited the people to come to me, and open their doubts, which some have done (especially when self-examination of our spiritual estates was more in use amongst Christians) Yea, I have offered, that if any soul could think of any matter or Text which might serve to answer their doubts, to ease their scruples, to direct their consciences in particular Cases, or to informe their mindes in any point or Text not usually handled, that they should chuse the way to acquaint me with their desires, and I would study to answer their expectation: I do not remember that any made use of this liberty, besides your self, who once desired me to Preach upon that text, Joh. 6. 44. which I readily did in two Sermons, and shall as readily do the like, for any soul in the Congregation. I have not used to trouble their heads with Controversies of the times; but when I had finished my Body of Divinity (which was the subject of my morning Sermons, wherein I aimed chiefly at Laying of foundations, as in the after-



# The Epistle.

*ter-noons Sermons, going through some entire piece of Scripture ( as the whole Epistle to the Galathians,) wherein I aimed especially at larger Applications for instruction in holiness and tryals of our spirituall estate ) In the year 1647. The Testimony of the London Ministers against the errours of the times coming forth, I ( to avoid suspicion of loading the times with Errours ) did take the Opinions as they were there drawn up to my hands, and upon each head, I laid down one or two distinctions very briefly (not by Obj. and Sol. ) that so by sorting every thing apart, the Chaff by it self, the Wheat by it self; my people might have their senses exercised to discern both good and evill, and see in which side of the distinction lay the Truth, and in which the Errour, and so neither condemn all, nor imbrace all things in the Lump, but be able to discern things that differ. In all which, as in the course of my Ministry, with all caution and tendernes avoiding this, Never to encourage any thing of the flesh, nor discourage any thing of the spirit in my Hearers. The which exercises, if God be pleased to restore my health, I intend shortly to revise and publish.*

Heb 5.14.

Phil. 1.10.

*Learned men will wonder, why I should come forth in the Fag-end of the day with a stale Controversie: But so long as sin reigns, we ought not to be silent. Variety of Books, though for matter the same, is of good use: You see, that notwithstanding all the Ammunition in the \* Kingdome, there is new made daily, some are naked, or the old is lost; so it is in Books, which are more needfull than Arms, all come not into all hands, many would read little, if*  
Books

\* Common-  
wealth or  
Nation.

# The Epistle.

*Books were not new. Its noted of the Arrians, that they got the sway of the world, and overtopt the Orthodox partly by their subtilty creeping into Emperors Courts, partly by their unwearied diligence; the Orthodox after sound Confutation of their Heresie, sitting down content with that discharge of their duty: And surely if ever our glorious lights of the sanctuary be put out, and new ones set up in their stead, next unto Gods wrath penally inflicting such a judgement for a peoples unthankfulnesse, it will be ascribed to our lazinesse, and their unwearied diligence, rather than to any truth of their cause, or excellence of their Arguing: For they do not, or will not know when they are confuted, but after their Arguments answered ten times over, they are as brisk to offer new disputation, insisting upon their old bald Arguments, as if never uttered before; their diligence should provoke us to the like, if not their diligence, yet love to their souls should, remembering that of Paul, in meekness instructing those that oppose themselves, if at any time God will give them repentance to the acknowledging of the Truth, that they may recover themselves out of the snare of the Devil, we must not give over a Patient while there is hope, no not though they oppose themselves, but with long-suffering they must be instructed, because as the gift of grace, so the time of grace is in Gods hand alone. It is a great skill to discern who are to be forborn and who to be opposed, they that make Divisions and parties in the Church, and scandalize the Doctrine are to be avoided, others that walk humbly and peacably under that weakness and dissenting Opinion from their*

<sup>2</sup> Tim. 2. 25.  
Rom. 16. 17.



## The Epistle.

*their bretheren, are to be forborn, loved, and cherished, till we meet in heaven, where Luther, and Calvin, and all, whose Faith and hearts do center in the Lord Christ, shal for evermore be fully agreed. To his grace I commend you, who is able to establish you, and rest*

**Yours, and the Churches servant**

**in the Gospell of Jesus Christ,**

**William Lyford.**



AN  
**APOLOGIE**  
 For our Publick  
**MINISTRY.**



Touching the Office and Calling of Ministers, and Lay-mens Preaching, the Question is not, Whether Christians may and ought privately to edifie one another by admonitions, counsels, reproofs, repetition of Sermons, reading of good Books, and other Christian conferences; all this I grant and commend to practice from these Scriptures, *Heb. 3. 13. 1 Thes. 4. 8. 1 Thes. 5. 11, 14. Rom. 15. 14.* But the whole state of the Controversie may fitly be reduced to these three heads.

*Quest. 1.* Whether the work of a Minister in the Administration of the Word and Sacraments, be a Calling, Office and work *distinct* from the rest of the people? Whether there be any such Calling or Office for that holy work in the New Testament? *Affir.*

E

2. Whe-



1. *Conclus.* 2. Whether Ordination of Ministers or Administration of the Word and Sacraments, be an *Ordinance* of Christ in the New Testament? *Affir.*

3. Whether it be lawfull for men *Uncalled* and *Unordained*, to take upon them the preaching of the Word in the Name and with the authority of the Lord Jesus, or the Administration of the Sacraments? *Neg.*

The answer and determination of these three Questions will clearly state the Cause, which I shall do in three Conclusions;

1. *Conclus.* 1 The Ministry is a *distinct Calling* and *Office*, which they are bound to attend unto, and None but they can or ought to performe.

2. *Conclus.* 2. *Ordination* of Ministers by imposition of hands of other Ministers, for the Administration of the Word and Sacrament is an *Ordinance* of Christ in the New Testament.

3. *Conclus.* 3. No man *uncalled* and *unordained* can with good Conscience *intrude* and enter upon that work and Office, it is a great sin so to do. Of these I will speak in order.

1. The first Conclusion in Answer to the first Question; *viz.* that the *Ministry* is a *distinct Office* and *Calling*, is proved 1, By expresse words of the Text, 1 *Tim. 3. 1.* if any man desire the *Office of a Bishop*, he desireth a good work: The Text tells you that *Bishop*, or *Presbyter* is an *Office*, a *good Office*, and he that is made a Bishop is a man in high Office, even to take care of the Church of God, *vers. 5.* and in him there are required many qualifications, which are not required in other Believers. Again, Paul writing to the *Philippians* doth plainly distinguish the *Body of Saints* from the *Officers*, *To all the Saints which are at Philippi with the Bishops and Deacons*, *Phil. 1. 1.* By Bishops there, all understand Ministers of the Gospell, in Office of Teaching distinct from the people, *who were Saints, but not Bishops.* So in the Church of *Ephesus*, the like distinction between Pastor and People in respect of Office and Calling is observed. *Acts 20.* Paul called for the *Elders* of the Church, *vers. 17.* He minds them of their *Office*, *vers. 28.* Take heed

to all the flock over which the Holy Ghost hath made you *ov-r-seers or Bishops*, to feed the Church of God, for so did Christ ordain, and set in the Church some Pastors and Teachers for the *work o' the Ministry*, i. e. to be Guides to the Flock, to feed them with wholesome Doctrine, *Heb. 13. 7, 17.* Remember them which have the *Rule over you*, who have *spoken unto you* the Word of God, and submit your selves, for they watch for your souls. In which places you see that *Ministry of the Word* is a name of Office given to certain men *designed and singled out* to that work, as a special work not common to others: Take one clear place more, *viz. 1 Thes. 5. 11.* Comfort and edifie one another, [there's the *peoples mutual duty* in private.] But *vers. 12.* know them which *labour among you* and are *over you in the Lord* and admonish you; there's the *Pastors Office* and duty, who, though they may be but *even with you* in respect of Gifts and Graces, yet they are *over you in the Lord*, in respect of their Office and Work; they are over all, even *over them which were able privately* to admonish one another; and the peoples duty is to *know*, i. e. to acknowledge them as such and to esteem them very highly for their works sake, because God hath set them over you in that Office.

By all which places of Scripture it is evident that in the Churches of Christ

Some are { Pastors and Elders to feed:  
Sheep and the flock to be fed.

Some are { Guides and Rulers:  
Guided and Ruled.

Some are { single Saints:  
Bishops over them in the Lord.

There is a *work wholly* to be attended, and men appointed to attend that work wholly. Names of Office, without an Office, are meerly mockeries; the Names of a King, of a Steward, Pastor, Bishop, Guide, &c. without their respective Offices are not given in Scripture; In the places now cited, you finde those *distinctive* Titles and Names joyned with the work it self. I demand then with the Apostle, Are all Teachers? Are all Bishops? Are all Guides and Pastors?

1 Cor. 12. 28.  
Rom. 14 4.



I Concluf.

The Minister and his Work are as *precisely* distinguished by the Holy Ghost from *all other Callings*, as can be written with inck and paper. Now that which Christ hath set up, who shall dare to pull down? Those which Christ hath distinguished, no man may *confund*. Pastor and People, Bishop and Flock, Guides and guided are *relatives*, and stand in such direct *opposition* one to the other, that in respect of the same subject, the *one* cannot be the *other*: the Father is not the Son, nor the Son the Father; the Master is not the Servant, nor the Servant the Master; the King is not a subject, nor a subject a King; and therefore *regularly*, the one cannot do the duties of the other. A Gifted man, *as such*, is not a Bishop, nor a Pres' yter, nor a Pastor, for these are distinguished from other men, that have Gifts, but *not Office*.

Secondly, This first conclusion is proved from the special Charge given to Ministers, over and above what is incumbent on private persons, as for example, *Col 4.17*. Take heed to the Ministry which thou hast received of the Lord that thou fulfill it—and to all the Flock over which the Holy Ghost hath made you over seers, *Acts 20.28*. with *1 Tim. 2.16*. Take heed to thy self and to the doctrine, meditate upon these things give thy self wholly to them, *i. e.* to Reading, Exhortation and Doctrine, *vers. 13.15*. The work to which thou wast ordained, *vers. 14*. And as God hath given a Charge to Ministers, so he doth require an exact account of their doings in this kinde, *2 Tim. 4.1.3*. I charge thee before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing, preach the Word, be instant in season, out of season, reprove, rebuke, exhort with all long-suffering and Doctrine: This is he *Ministers Charge*. Now all do not lye under this weighty Charge and account, Hath every Gifted man a Flock to feed? a Ministry to fulfill? or are they bound to give themselves wholly to that work, forsaking all other Callings? No, but they are persons singled out and designed to this Office and Work, upon whom this Charge doth it.

3. Our third proof is from the honour and maintenance appointed

Ezek. 3.18.

Ezek. 34.2,4,  
10

Zech. 11.17.

appointed for them that preach the Gospel; the Lord hath *1 Concluf.*  
*ordained* that they which preach the Gospel should live of  
 the Gospel, *1 Cor. 9. 13, 14.* And that the Presbyters which  
 labour in the Word and Doctrine, should be counted wor-  
 thy of double honour, *1 Tim. 5. 17.* And can Lay-preachers  
 challenge this honour and maintenance?

The sum of all is this, Ministers, and *none* but Ministers,  
 are Bishops, Pastors or Elders; *They*, and *none* but they, are  
*bound* to give themselves *wholly* to that work; *They*, and *none*  
 but they are under that heavy Charge and account; *They*,  
 and *none* but they, can by *divine authority of Christs Ordination* *1 Cor. 9. 14.*  
 challenge to live of the Gospel; *They*, and *none* but they, to  
 whom these Characters do belong, are the men whom God  
 hath made Ministers of Christ, and Stewards of the Myste-  
 ries of God, *1 Cor. 4. 1.*

Two Objections come to be answered: For some do *1. Object.*  
 say, We preach not as men in Office, but in *another capa-*  
*city, as gifted men.*

*Answer,* See the folly of this Objection, it is as if you *Ans.*  
 would say, there be *two sorts* of Preachers, some that are  
 appointed and sent, and some that are not, and yet do it:  
 some preach in a *preaching capacity*, and *some not in a prea-*  
*ching capacity*: some are Called, sent and Authorized by  
 Christ to preach, some are not so Authorized, and yet  
 they preach: It is a contradiction to preach in a *non-prea-*  
*ching capacity*; because to preach *in the Name and by the*  
*Authority* of Jesus Christ, doth imply a publick *mission and*  
*Authorizing*; if an ordinary Souldier should usurp the of-  
 fice of a Colonel, or a Colonel the office of a Generall, or a  
 private man the office of a Constable, would this be a good  
 answer to say, I do it not in the capacity of a Constable, or  
 Colonel, or Generall, but in another capacity, as a man  
 Gifted for such actions; I believe such an undertaker  
 would be severely punished in the capacity of an *Usurper*, of  
 a *busie-disturber* of publick Order. His being Gifted cannot  
 excuse his arrogancy, because those offices cannot be *duly*  
 performed by *any other* capacity then of their Office and  
 Patent.

But the better to overthrow our Office, and make no *2. Object.*  
 Calling



**1 Conclus.** Calling of it, for e say, Let them *work as others do*, for their living. Cannot they preach without *study and books*? It is a signe they preach *not by the Spirit*, &c.

**Ans<sup>w</sup>. 1.** See the honesty of this objection, It is all one as if a laborer should work all the week in ploughing or threshing to provide you food, or to make you a suit of cloath: against the Sabbath, were it *justice* to say to him at the weeks end, Go work for your living, when he has been all the while about your work? Such another piece of Justice & Honesty it isto say, Let Ministers work for their living, when as they *have spent their time*, and spirits, and Talents, to do you service, to prepare food and raiment for your souls. Christ counts preaching to be a *labor*, else he would not have said, the *laborer* is worthy of his hire; yea and hard labor too, else he would not have compared Ministers to souldiers, to shepherds, to husbandmen, to the labor of the ox that treadeth out the corn.

**1 Cor. 13. 14.**

Besides, Christ hath *ordained* that Ministers should *live* by their preaching, as by a calling, as the Priests under the law did: As they that Ministred about holy things, did live of the things of the Temple; even so hath the Lord *ordained*, that they which *preach the Gospell*, should live of the Gospell. These men oft call for *Gospell Ordinances*; Lo here is a *Gospell-Ordinance*, and yet they cannot stoop to it (for say they let Ministers work—) But let such men remember that *complaint of Paul*, who, though he did not regard money, yet he writes it up among his *wrongs and sufferings*, that he was fain to *labor for his living*, working with his own hands, **1 Cor. 4. 11, 12.** to this hour we both hunger and thirst, and *labor working* with our own hands. Therefore forbear to use this Objection, unlesse ye mean to be Persecutors.

**Ans<sup>w</sup>. 2.**

To the second part of the objection, do but observe how directly opposite it is to Gods Word. *Paul* bids *Timothy* give attendance to *Reading* and to *Doctrine*, **1 Tim. 4. 13.** But you say, Can they not preach without study? *Paul* saies *verj. 15.* Give thy self *wholly* to these things, that thy *profit* may be known: A man so *rarely* gifted as *Timothy* was, of whom there went certain Prophecies what a  
rare

rare man he would be in the Church, educated from his infancy in the Scripture, yet he mu't give attendance to study and reading, and that wholly, all is little enough; and must not we much more follow our studies? Paul saies, we must not *intangle* our selves in worldly imployments. But you say, a man may follow a *Trade all the week*, and yet preach the Lords day. True, after a *wilde fashion*, but not like a workman that need not be ashamed, rightly dividing the Word of Truth.

1. Concluf.

2 Tim. 2. 4.

Vers. 15.

To the third part of the objection I say, it is a meer de-

Answ. 3.

cluding of people to set the Spirit of God against Gods means, in and by which his Spirit doth usually work. The Spirit is it which worketh *effectually* in the ministry of us all, the sufficiency, and efficiency is not of us, but of God; but yet the Spirit *worketh by such Gifts as himself bestoweth*, 1 Cor. 12. 4.

Gal. 1. 8.

There be diversities of Gifts, but the same Spirit, and by the right use of those Gifts, the Spirit doth work to the edifying of the Churches: For the *manifestation* of the Spirit is given to every one to profit withall; i. e. whosoever hath any Gift manifesting the miraculous power of the Spirit, is given, not for ostentation, or to be admired, but for this onely end, for the profit of all, *vers. 7*. Now the Gifts then given to profit the Church withall, in the way of instruction, are reckoned up six. 1. *Sapientia*, wisdom to apply Christian Doctrine to Practice and Use of believers. 2. *Scientia*, a knowledge of Principles and deep points of Religion. 3. *Prophecie*, i. e. a Gift to expound the prophecies and secrets things of Scripture. 4. *Diserning of Spirits*, viz. fanatick and counterseit inspirations from true. 5. *Divers kindes of tongues*, that all Nations and languages might hear and understand the Gospel. 6. *Interpretation of tongues* wherewith others did speak, and wherein the Scripture is written: These Gifts of the Spirit are *usefull* and profitable for the Church, they were miraculous for the manner of coming by them, but the Doctrine taught was the same which before was revealed. These Gifts may either be *acquired*, or *in'used*; At first they were *infused* immediately, both for the honour of the Gospel, and the speedier spreading of it, after-



2 *Conclus.* afterwards they are continued for the good of the Church by the Help of study or prayer: Even as the Gift of Healing is now continued by the study and Art of Physick; without the Gifts of wisdom, science, and tongues, we can never soundly, nor fruitfully make known the mysteries of Scripture; and he that by study and prayer does attain the use of any of these Gifts in preaching, he preacheth by the Spirit: if the Things which we preach be the things which the Spirit hath revealed in the written Word, and the Gift by which we preach, be the Gifts of the Spirit, then, whether the means by which we come by those Gifts, be extraordinary, as by inspiration, or ordinary, as by study and prayer, the matter is the same, We preach by the Spirit, i. e. by the illumination and guidance of the Spirit, leading us into the Truth which himself hath revealed. We pretend not, yea we detest all pretensions of new and immediate inspirations, whereby the Holy Ghost is made the Author of disorder and confusion, or a cloak for ignorance, non-sence, and Heresie.

2. *Conclus.*

Our second Conclusion in Answer to the second Question in this, viz. Ordination of Ministers by imposition of hands of the Presbyterie for the Administration of the Word and Sacraments, is an Ordinance of Christ in the New Testament.

Proved 1. By example.

The work of the Ministry is an Office and Calling, as you have heard, an Ordination is Christs Ordinance whereby fit and approved persons are set apart and Commissioned for the execution of that Office, in the Name and with the Authority of Jesus Christ. The weight of the Controversie lyes upon this Conclusion, which is directly proved, 1. By example, We finde in the New Testament four descents of men sent and ordained. 1. Christ himself was sent of his Father. 2. The Apostles were sent and ordained by Christ, Mark 3.14. 3. The Apostle sent and ordained Timothy and others of their own time. 4. And they that lived in the Apostles times did in like manner ordain others to survive, and do the Office of Ministers when they were dead, and this succession of Ministers is to last to the end of the world.

1. Christ

1. Christ was sent and had his Commission from his Father, *John 20.21,22,23.* My Father hath sent me. Christ himself was sent and authorized to preach, else he had not taken that honour to himself, *Heb. 5.4,5.*

2<sup>d</sup> Descent. Christ sends the Apostles, as my Father sent me, so sent I you; *there's their Commission*, He committed the ministry to their execution, which himself had received, *viz.* a power to Preach and Baptize, to binde and loose, *John 20.23.* with *Matth. 28.19.* Go ye therefore, Teach all Nations and Baptize them. The Man Christ could do nothing, but by *Commission from the Father*; nor the Apostles, except Christ had given them Commission; both Christ and his Apostles were solemnly inaugurated into their Office of Teaching.

3<sup>d</sup> Descent. The Apostles Ordained *Timothy* and others of their own time, *2 Tim. 1.6.* Stir up the Gift of God which is in thee, by the putting on of my hands, and the hands of the Presbytery, *1 Tim. 4.14.* By Gift there, is meant that *Ghostly power*, or Office, which *Timothy* received at his ordination, by the laying on of the Apostles hands, in the presence and with the consent of the Presbytery, who joyned with *Paul* in that action. Again, we finde *Paul* and *Barnabas* ordaining Elders in every Church where they went, *Acts 14.23.*

4<sup>th</sup> Descent. *Timothy* and *Titus* did ordain others, as themselves had been ordained, and that by the Apostles own appointment, *Tit. 1.5.* for this cause was *Titus* left in *Creet*, that he should ordain Elders in every City. So likewise, *Timothy* is directed how to lay on hands, not suddenly, but with good advisednesse, *1 Tim 5.22.* As *Timothy* was entrusted with the Word of Christ, so he must commit the same trust to faithfull men, able to teach others also, that so there may be a succession of Teachers, *2 Tim. 2.2.* Thus ye have recorded in Scripture four descents, 1, Christ. 2. His Apostles. 3. *Timothy* and *Titus*. 4. Elders at *Creet* and *Ephesus*, and other Churches where the Gospell was planted, all sent and ordained, the two latter by ordination in the ordinary way. Thus the Apostles in their own pra-



2 *Conclus.*

Else admitted men into the Ministry, and thus they appointed for succeeding times; and can any think that Ordination ended with that Age? Is there not the same cause, necessity, use, and reason for it in after Ages, as in the first times of the Church, when there were as yet extraordinary Gifts stirring in the Church, which are now ceased, and therefore the more need of a standing Ministry?

2 From Scripture Rules.

Secondly, this Conclusion is proved by Scripture-Rules and Precepts given touching Ordination and the manner thereof: Unto Titus Paul gives commandment to ordain Elders, *Tit. 1. 5.* and prescribes certain Rules and Canons for the tryall and qualification of them that are to be ordained, *vers. 7.* a Bishop must be blamelesse holding fast the faithfull Word, that he may be able to convince the gain-saers, *verse 9.* So unto Timothy he gave directions and rules touching Ordination, *1 Tim. 5. 22.* Lay hands suddenly on no man, neither be thou partaker of other mens sins, *i.e.* Admit not any into the Ministry without sufficient examination, and good proof of their ability for learning, and godly conversation, else the blame will light upon thee, because by the laying on of thy hands they were admitted into that sacred function. What need Titus be left in Crete to ordain Elders in every City, if Saints of themselves might do all without Ordination? And to what purpose are those Cautions and Directions about Ordination, if there were no such thing to be done? if Ordination it self be needlesse, then much more is the manner of doing it needlesse.

*Answ.*

Some think that the ceremony of laying on of hands may be omitted. *Answ.* Sometimes we must be tyed to example in the least gesture, though not prescribed, and yet men presume to dispence in a circumstance expressly prescribed. Why should we be wiser than Paul? Why should we be ashamed of Gods expresse will? Timothy was ordained by laying on of hands, and enjoyned to lay on hands on others in their Ordination: thus were the Deacons ordained, *Act. 6. 6.* and thus were Saul and Barnabas set apart for the execution of their Calling, *Acts 13. 3:* And seeing the Scripture is so

so punctuall about the *Manner of Ordination*, and the *Quali- 2 Concluf.*  
*ty of Persons* to be ordained, the Duty it self is much more  
 establiſhed; even as when God gives us rules for praying, fast-  
 ing, alms, Magiſtrates, &c. it doth neceſſarily imply that there  
 muſt be Magiſtrates, and praying, &c. And herein is ful- *Mat. 6. 1. 3.*  
 filled that propheſie of *Eſa. 66. 21.* concerning the *Ministry*  
 of the N. T. I will take of them for Priests, and for Levites,  
 ſaith the Lord, *i.e.* though the *diſtinction of Tribes* be taken  
 away, and that old Priesthood ceaſed, yet God promiſed it  
 as a bleſſing to the Church of the Gentiles, that he would  
 raiſe up of themſelves ſome that ſhould be inſtead of the  
 old Priests and Levites, in things pertaining to God.

Upon theſe undeniable proofs, I frame theſe three Argu-  
 ments, as to the main cauſe.

1. Look how the Apoſtles *did ordain*, and call Miniſters *1. Argument.*  
 of the Word, and as they *appointed* others after them to be  
 ordained and ſent, ſo and in like manner ought men now  
 to be ſent and ordained. But the Apoſtles *did* ordain men  
 for the miniſtration of the Word and Sacraments by lay-  
 ing on of hands, and alſo *appointed* and enjoyned the ſame  
 to be done in the Churches of Chriſt—therefore it is  
 Chriſts Ordinance, that ſo it ought ſtill to be done, and  
 they that do otherwiſe, do go againſt the example and ap-  
 pointment of the Scripture, and ſo overthrow an Ordi-  
 nance of Chriſt in the New Teſtament.

2. That which is *contrary to the examples, rules, and dire- 2. Argument.*  
*ctions* of Scripture, cannot be done without ſinn.—But to  
 adminiſter the Word or Sacraments without Ordination,  
 is *contrary* to the example and rules of Scripture; there-  
 fore it is unlawfull, and cannot be done without ſinn.

3. If *Sending be more than Gifting* ( by Gods Word ) *3. Argument.*  
 then there is ſomething *more* by Gods Word required unto  
 preaching, than ſole Gifting:—But *Sending* is, according  
 to Gods Word, *more than Gifting*; therefore ſomething  
 more than Gifting is required to make a Preacher of the  
 Goſpell.

That *Tending is more than Gifting*, is evident, becauſe  
 Gifted men muſt be ordained. *Timothy* was a man rarely



2 *Conclus.*

Gifted, yet he was ordained and sent by the outward Calling of the Church, 1 *Tim.* 4. 14. and so were the rest, of whom we read, 2 *Tim.* 2. 7. *Acts* 13. 2, 3.

There be two things required to make a *Minister*. 1. Gifts, which must be tryed and approved. 2. Ordination and solemn Inauguration in their Office. Gifts give not *Authority* to any man for any thing; the *Lawyer* at the Bar may have as great gifts as the Judge upon the Bench; yet because he hath not the like Commission, he may not intrude upon the Judges office. A private man may be as well gifted as a Justice of Peace; yet without a Commission, he may not do his office, so is it in this present case.

There is but one branch of the second Conclusion unproved, which saith, That Ordination must be by the *laying of hands of other Ministers*, and this is added to put a difference between true and false Ordination: in some congregational Churches they have their Pastors ordained, *i.e.* chosen and appointed by the people: Truly then they may preach and exercise *Ministerial Arts* in the name of the People, but not in the Name of Christ, unless they did derive their Authority by Ordination from Christ.

It is a grosse mistake to think or teach that Church-power is originally in the People, as the proper seat and subject thereof, from them to be derived and placed upon whom they choose: Christ gave all power to the Body of the Church finaliter & objective, *i.e.* for their use and benefit, according to that of the Apostle, 1 *Cor.* 3. 22. All things are yours, whether Paul, or Apollo, or Cephas, all are yours, *i.e.* for your service and salvation; but they are not yours, *i.e.* they are not of your making and Authorizing: Church-power is first seated in Christ the head and Apostle of our profession, and from him committed to his Apostles, and from them to other Bishops and other Ministers by succession: they commit the same to others which themselves had first received, but (according to that known rule) no man can give to another, that which himself hath not first received; therefore the people which never received Orders, nor Power to administer the Word, Sacraments, and Keyes, how they can bestow it on others

thers is besides all Scripture and reason : Church-power is in 2 Concluf.  
the Ministers of the Church by Derivation from the Apostles,  
and they alone can commit, and Transmit it unto others. The  
Text is expresse which saith, That Ordination is by the  
hands of the Presbytery.

But how can you justifie your calling to the Ministry, seeing *object.*  
you were ordained by Bishops, and Bishops from the Pope,  
and the Pope is from the Devil. You lost your true *succession*  
in the Papacy, and the calling which ye now have, is *Anti-*  
*christian.*

The Papists say, we have no true Ministry, because at the *Sol.*  
Reformation we received it not from Rome. The Brownists say  
our Ministers are not rightly called into their Offices, because  
we received it from Rome. Thus we are condemned of all  
hands, one of these accusers must needs charge us falsely, but  
admit both their allegations to have some truth, yet neither  
of them conclude what they intend.

1. To answer the Papist, I shall onely crave leave to insert  
among many plain pages, a letter of that most godly learned  
man Dr. Reynolds to a friend of his, who craved his help to  
answer the challenge of some Papists touching the *lawfulness*  
of our Ministry.

‘Your godly request (good Mr. Baker ! ) I should be some- Dr. Reynolds  
‘what better able to satisfie, if I knew on what grounds these his Letter.  
‘proud popish challengers do perswade themselves that none  
‘of you can avow your vocation to the Ministry to be lawfull.  
‘But I guess they do it on the same that Hart in his conference  
‘with me, because the ancient Canons Ecclesiastical, ascribed  
‘to the Apostles, say, *Episcopus duobus aut tribus Episcopis ordi-*  
‘*netur, Presbyter autem ab uno Episcopo :* and they think none  
‘of us to be ordained by a Bishop, because in the beginning of  
‘her Majesties raign, one popish Bishop of Q. Maries beeing  
‘then left, none of our Bishops could be ordained by two or *b De cler. c. 3.*  
‘three. Now if they build hereupon ( as to me it seemeth *c Epitum Con-*  
‘they do, because I finde no other reason in *b Bellarmine, c Par- trove part 1.*  
‘sons, or *d* the rest, of this objection against us ) it may be, that *Con q. 2.*  
‘as Hart, when he saw the answer that I made thereto, would *a Harding, Sta-*  
‘needs have that whole point left out in our conference, say- *pleton, Greg. de*  
*Valent.*



2. *conclus.*

ing he would not press me therewith; so these men will re-  
 nounce their promise of subscribing to the profession of the  
 Gospel, and forsaking Popery, when they see you able to  
 justify your calling to the Ministry. For I went to the Arch-  
 bishop of Canterbury his Register, and taking thence a note  
 how Bishop *Freak* ( who ordained me ) *consecratus est à Mat-*  
*thæo Cant. Roberto Winton, & Emundo Sarum*; and how  
 each of these was consecrated by other three or four, as *Mat-*  
*thæus Cant.* by four that were Bishops in King *Edwards*  
 time, these again consecrated by Archbishop *Cranmer*  
 ( whom three with the Popes consent had consecrated ) and  
 so brought every one upward to those times wherein the  
 Church of *Rome* acknowledged them ordained lawfully. I  
 had no sooner shewed this extract to Mr. *Hart*, but he con-  
 fessed he thought no such thing could be shewed, and that  
 himself had been born in hand otherwise, on the conceit a-  
 bove mentioned. You, who are further from *London*, where  
 Records are kept ( though your friend, if needbe, can help  
 you thereunto ) may ask them, if they think not Archbishop  
*Cranmer*, and the rest in King *Henries* time, to be lawfully  
 ordained Bishops; which when they acknowledge ( because  
 the Pope confirmed them ) you may offer this proof, that  
 our Bishops succeeding them in King *Edwards* time, and so  
 in Q. *Elizabeths*, were consecrated by three of them, or their  
 successors, out of the authenticall Records of the Archbi-  
 shoprick scil. that *Matthew Parker* the first Archbishop in Q.  
*Elizabeths* daies, was thus by *William Barlow*, Bishop of *Bath*  
 and *Wells* in King *Edwards* time, *John Scory* Bishop of *Chi-*  
*chester*, *Miles Coverdale* of *Exeter*, *John Hodgeskir* Suffragane  
 of *Bedford*. If they acknowledge that he and all the rest in  
 like sort were consecrated by a number of Bishops sufficient,  
 but these not confirmed by the Pope, as the first in King *Hen-*  
*ries* time were, they must bring forth proof that without  
 his consent no Bishop is lawfully ordained, which sound y  
 they never can. If they say, the Bishops since *Cranmers* time,  
 were and are Hereticks, and therefore are not lawfully au-  
 thorized to ordain; first here they will fail in proof too, be-  
 cause Heresie is an error repugnant to the Word of God,  
 and that we hold any such, they cannot shew: then admit-  
 ting

ting the contrary, and putting the case we did, to avoid so  
 huge debate of all points of controversie, their own princi-  
 pall Doctors, <sup>a</sup> *Dominicus Soto*, <sup>b</sup> *Bellarmino*, <sup>c</sup> *Greg. de Valen-*  
<sup>d</sup> *Augustine* grounding on of Scri-  
 pture, that Hereticall Bishops may, lawfully Ordain, and that  
 it is an heresie, such as the *Donastis* was to deny it. What o-  
 ther cavils or sophisms they are likely to use, I cannot ima-  
 gine, but very willing to yield you any help that I can, upon  
 farther notice, I commend you to the Grace of our good  
 God, beseeching him to direct and strengthen by his holy  
 Spirit, your self, and the rest of your fellow Souldiers to  
 fight his Battels.

2 Concluf.  
<sup>a</sup> In 4 sent. dist.  
 25. q. 1.  
<sup>b</sup> Art. 2. Con. 2.  
<sup>c</sup> De sacram. in  
 genere, l. 1. c. 26.  
<sup>d</sup> Com. Theol.  
 Tom 4. dist. 9.  
 q. 3 puncto 2.  
<sup>e</sup> Lib. 2. c. 13.  
 contr. epistolam  
 Parmen. tract.  
 9. in Evang.  
 Joannis, Jo.  
 9. 33.

At Oxford the third of June, 1605

JOHN RAYNOLDS

IF any doubt of this Letter, he may receive satisfaction  
 touching the Truth of it by some living in *Corpus Christi*  
*Colledge*, from whom I had this Copy.

But though this stop the *Jesuites* mouth, yet it strengthens  
 the other part of the Objection, with whom we have chiefly  
 to deal.

Not at all: 1. For though our Consecration and Successi-  
 on were continued in the times of the Popes raign, yet it did  
 not fetch its Originall from the Pope: The Gospel sounded  
 not of *Sion*, and the Word of the Lord from *Jerusalem* even  
 as far as *Britain* long enough before that Antichrist of *Rome* was  
 born. And though we should not think the worse of the  
 Gospell though received from *Rome* in her first pure state  
 (whom *Paul* celebrates for a famous Church) Yet the light  
 came to *England* first from *Jerusalem*, and not from *Rome*, as  
 Mr. Fox and Dr. *John White* have learnedly demonstrated out  
 of *Gildas* and sundry other authors, who affirm that *Britain*  
 received the Gospel in the time of *Tiberius* the Emperour, un-  
 der whom Christ was crucified; and though there be some  
 little variance among Authors about the time, yet that con-  
 firms the Truth of the matter in which they all concur, that

Answ. 2.  
 Rom. 16. 26.  
 Col. 1. 6.  
 Rom. 1. 6 8.  
 Acts and Mo-  
 numents, l. 2.  
 p. 1, &c.  
 White's Way  
 to the Church  
 sect. 49.

England



<sup>2</sup> *Conclus.*

England received the Gospell very early, either by the preaching of some one of the Apostles, or some of that time: mostly received is, that *Joseph of Arimathea* was sent by *Philip of France* to *Britain*, about the year 63. and laid the foundation of the Christian Faith, which was confirmed and increased by others.

*Adversus Judæos c. 7. Et Britannorum inaccessa Romanis loca, Christo verè subdita.*

*Fox Acts & Mon. ubi supra*

*Whites way to the Church, Sect. 49.*

The same is confirmed by the Testimony of *Tertullian*, in his Book against the Jews, where reckoning the parts of the world, whether the Gospel was dispersed by the sound of the Apostles, reciteth the parts of *Britain* unsubdued by the Romanes sword, yet subdued unto the Scepter of Christ. 2. Again the same Mr. *Fox* relateth that about the year 180. King *Lucius* (the first Christned King) sent to *Eleutherius* the Bishop of *Rome*, to receive of him the Christian Faith [ others say to receive farther instructions from him ] *Eleutherius* sent unto him *Damianus* and *Faganus*, by whom the King was converted, with many of the people, and were baptized about the year 179. the Monuments and Rites of Heathenish Idolatry were subverted, Superstition decayed, and true Religion increased; there were then in *Britain* 28. Head Priests, which they called *Flamines*, and three Arch-priests, which they called *Arch-Flamines* having the oversight of the manners over the rest. These 28. *Flamines* they turned to 28. Bishops, and the three *Arch-Flamines* to three Archbishopricks, having then their Seates in three principall Cities, viz. *London*, *York*, *Gloucester*. In these daies *Rome* was a *Virgin Church*, not Antichristian. And if we grant that *England* received the Faith from *Eleutherius* Bishop of *Rome*, yet he was neither a Pope nor Papist. And from this Apostolicall root do we extract our Ordination and Succession, as being well assured that very early in the Primitive Church, the Gospel was planted here. And though the Papists object that the Faith was again extinguished in *England*, yet Dr. *White* shewes the contrary, viz. that the Faith continued here from King *Lucius* to the coming of *Austin* the Monk; whom *Gregory* sent hither 600. years after Christ, who when he came found divers *Britain* Bishops & learned men, with a Monastery at *Bangor*, who did oppose *Arrianism* and *Pelagianism* and the pride of *Austin* the Popes Embassador. Secondly,

Secondly, I say, that the *rightfulnesse* of our Vocation is, not <sup>2</sup> *Conclus.* cut off, or null'd by such a *Succeſſion*; for that learned Letter as it confeſſeth the *Succeſſion* of our first Reformers to have been from men of the Romish Religion, so it teacheth truly, That *Heretical Bishops may lawfully Ordain, and that it is an Hereſie, ſuch* Mat. 3. 23. *as the Donatiſts was, to deny it.* To this agrees the judgement of our Saviour, who teacheth that the Scribes and Pharisees have a *lawfull Succeſſion from Moſes* (they sit in his Chair, their calling is of God) though a *race of bad men* possessed that Chair, and Christ will have them *acknowledged* for their lawfull Ministers. So is our Calling and Succeſſion, though it passed through corrupt times: The *Scriptures themselves, Baptisme and the Articles of our Creed*, have all passed through the Papacy unto us, and yet they cease not to be true *Scriptures*, nor true *Baptisme*; muchless does Ordination cease to be rightfull, it being an Act of *jurisdiction*, which may be legally and lawfully performed by men of corrupt Faith.

¶ We must carefully *distinguish* the *Acts of Office* [which have their form and being from a root or fountain without us] from the *qualities of the man* that performes the Office. The man may be naught, yet his Office good; and *Acts done by vertue* of his Office just and allowable, although the man and his Religion be naught. As for instance, A *Popish* Landlord makes you a *Lease* of a Farme, your *Lease* is not Antichristian, but good in Law, though he that demised it, be, for his Religion, a Papist. A *Popish* Judge doth pass a *sentence* in Court, which stands good in Judicature: *his sentence* is not *Popish*, though he that pronounced it be a *Papist*; the reason is, because the *legal sentence* is not of him, nor from him, as a *Papist*, but a Judge, who doth but deliver that which he hath received from an *higher root the Law*; So in this case, Ordination is an *Act of Office* derived from Christ, and it is not *Popish*, though executed by a *Papist*. We do not re-baptize them that were baptized by a *Popish* Priest, because the *power of Gods ordinance* depends not on the person that does execute the same, but upon an *higher foundation*, the institution of Christ. Ministerial Acts are not vitiated or made null, though they pass through the hands of bad men; But stand good to all intents and purposes



2 *Conclus.* to such as receive them aright, by vertue of their Office authoritatively derived from the first institution.

To right  
Ordination  
what is re-  
quired.

To right Ordination (besides the parties inward Call) are required Two things. 1. On behalf of the party to be Ordained, he must have sundry qualifications, as integrity of life by which he gets a good report even of those that are without: 2. Soundnesse in the Faith, he must not be an *Heretick* or misbeliever, but able by sound Doctrine to instruct and convince the gain-saier: 3. He must be apt to teach, ready to communicate his knowledge to others.

Secondly, on behalf of them that *do ordain*, it is likewise required; 1. That they *take a tryall* of their Gifts and Life, as *Paul* saith, Let them first be proved, and then let them minister if they be found worthy. 2. Then followes Ordination it self, which is done when they are *consecrated and set apart*, and Authorized with imposition of hands and prayer to preach the Word in the Name of Christ, *1 Tim. 4.14*: 3. Then follows their *Election or designation* to their particular places and charges, which is done, partly by the voice of the people, and partly by the wisdome of the Guides of the Church.

Thus are we qualified, Called, Admitted, and Authorized to execute the sacred Function, according to Scripture-Rules, and God hath sealed to us the fruit of our Calling, by the conversion of many thousand souls, in Christ Jesus we by the blessing and assistance of the Holy Ghost have begotten you, so that if we be not true Ministers of Christ to others, yet surely we are to the people of this Nation, and to some (we hope) of our present, though *unthankfull and causelesse* enemies.

Object.

Object. But private men unordained may convert souls, as the woman of *Samaria* informed her neighbours; *Rahab* was converted by the Spyes; and *Aquila* and *Priscilla* helped *Apollos*, &c.

Sol.

I shall answer this point more largely under my last conclusion, for this present thus: I doubt not but much good is done by the faithfull reproofs, counsells, and instructions of private Christians; women may save their husbands, at least win them to a liking of Christianity; the Elder women must be Teachers of good things, and so the Members of the Church

*1 Cor. 5.16.*

*1 Pet. 3.1*

*Tit. 2.3.*

Church do edifie one another : But what ? is this Christs or- 2 *Conclus.*  
 dinary way ? must this overthrow Christs Order and Ordinance ? No, by no means. If any of you be *inwardly toucht* with the zeal of Gods glory, with a *sense* of the peoples ignorance and misery, let such being tryed and found *Orthodox and competently Gifted*, be Ordained. Let them give themselves to this work, and we will *give them the right hand of fellowship* without asking, of what *University* they were. But beware how ye bring disorder and confusion into the Church, and so overthrow the Ordinance of Christ, upon serious consideration of our third Conclusion which now followeth.

Having proved in the former Conclusions, that the Work of the Ministry is an *Office appointed* of God, and that *Ordination* 3 *Conclus.*  
 for executing that Office is an Ordinance of Christ in the new Testament, our third Conclusion will naturally follow, *viz.* *That no man uncalled and unordained, can with good conscience intrude upon that Work and Office.*

This position or Conclusion is proved by two places especially remarkable for this purpose ; the first is that of *Zach. 13. 3, 4, 5.* And it shall come to passe—that the Prophets shall be ashamed every one of his Vision when he hath prophesied, neither shall they wear a rough garment to deceive, but he shall say, I am no Prophet, I am an husbandman, for man taught me to keep Cattell from my youth. 1. This place is a *plain Propbesie* of the times of the Gospel, wherein many blessings are promised when the Messiah is come, *ver. 1. 2.* 2. The words, *ver. 4, 5.* are *words of Recantation* and repentance of some that pretended the Spirit, and took upon them the Office of Propheying, when as they were not Prophets, but husbandmen, or bred up to some other Trades. 3. The *means by which* this kinde of Teachers were brought to shame and repentance, is the zeal of the Christian Magistrate upon complaint made to him of their doings by their *dearest* friends, *ver. 3.* And it shall come to passe, that when any shall yet Prophecie, *i.e.* notwithstanding *all spirituall* means used to cleanse the Land of seducing spirits and Teachers of false Doctrines, *ver. 2.* if for all this, they shall prophecie, then his Father and his Mother



3 *Conclus.* which begat him, shall say unto him, Thou shalt not live, &c. The meaning is this, That as in the Law of Moses, Deut. 13. 5, 8. He that pretended himself a Prophet and was none, was to be punished by the Magistrate: such a like zeal should be used against false Prophets in the New Testament, their best friends endued with knowledge and discerning, shall oppose them, preferring their zeal and piety towards God, before the mutuall affection they bear towards their own children. And there is a reason (as Mr *Boroughs* thinks) why their best friends should withstand them in this way. 1. "Because it is a thing abhorring to Nature, that men should suffer God whom they honour, to be blasphemed. 2. To see their wives and children, and dearest friends to be seduced into waies which we think will undo their souls to eternity, and not be able to help them nor our selves, unlesse we can perswade the Seducer to desist, and ask them why they do so, and entreat them to forbear: Therefore these must come under the Magistrates restraining power. 4. Then followes the fruit of the Magistrates dealing with them, viz. *Their shame and repentance*, they shall disclaim their usurped profession, and confesse, that they were never brought up, nor fitted for it, and so return to their former course and Trade of living. This Scripture is fulfilled in one part, by the rising of false Teachers in our daies; and if it be not fulfilled in the other part, viz. *in their repentance*, one principle cause thereof is, because our Magistrates are so farre from putting them to shame, that they rather uphold them, having enfranchized every Sect to hold Assemblies to preach who will; yea, to the disadvantage of Christs Gospell, have suffered his Ministers to be vilified and reproached even in Almanacks, and to be made the scorn and derision of the raging waves of the Sea, and mocking spirits, of which St Jude complains, v. 13. 18. I pray God this be not laid to their charge.

Heart di-  
visions. p.  
19. 13. 24:

Our second place is, Numb. 16. 1, 2, 3, 5. *Dathan* and *Abiram* were Gentlemen of the Tribe of *Reuben* the Eldest Son of *Jacob*, Numb. 26. 5, 9. This is that *Dathan* and *Abiram* which were so famous in the Congregation, they thought they had as much right to the Government as *Moses*, who came of a younger Tribe, and therefore [like Levellers] they say to *Moses*  
and

and *Aaron*, wherefore lift you up your selves above the Congregation of the Lord. *ver. 3.* And when they were summoned to appear before *Moses*, they refused, saying, we will not come, *ver. 12, 13.* It is a small thing that thou hast brought us out of a Land flowing with milk and hony, except thou *make thy self altogether a Prince* over us? their *quarrell* was especially against *Moses*, against the *Civill Power*. *Korab* for his part was a *Levite*, and he would have none above him in the Church, he would needs do the office of a Priest aswell as *Aaron*; seek ye the *Priesthood also* (saies *Moses* to him, *ver. 10.*) His quarel was *Ecclesiasticall* against *Aaron*, *ver. 11.* What is *Aaron* that ye murmur against him? Thus you see how *Korab* did endeavour to make common the Offices of the Priesthood, and why? because (saide he) *all the Congregation of the Lord is holy, v. 3.* All have the Gifts of the Spirit; as if Gods Ordinary gifts of Sanctification, did take away distinction of Callings and Offices: But what saies *Moses* to all this geer? *ver. 5.* Tomorrow the Lord will shew *who are his, and who are holy*, and will cause him to come near unto him; i. e. God will by miracle shew whom he accepteth for his servant in the Government, you or me: And who is *holy*, i. e. whom he hath consecrated to come near unto him by speciall Calling to do the Office of a Priest, *Aaron* or you. All the Congregation is *holy*, by the Gift of common vocation unto Grace, put not by special Gift of consecration to the Office of a Priest. As *Paul*, 1 Cor. 11. 7. saith, that the husband is the image of God in respect of domestick Authority; the wife is the image of God in respect of the gifts of grace, aswell as her Husband; but the Husband, and so every good Magistrate hath on him a two-fold image of God. 1. One by gifts of Grace common with other Saints. 2. The other by speciall Calling and authority to his Office in Church or State.

Well, you see *Korabs sin* what it is; but how does the Lord take this at his hands? see *ver. 35.* Those 250 men which offered incense and invaded the holy Office, were burnt to death with fire from Heaven. And for a Monument to all posterity, that None who is not Called and Consecrated, should presume to take upon him the Office of ministering holy things, to make himself near to God in these peculiar Services, God



3 *Conclus.* commanded the Censers, wherewith they had offered the Incense, to be kept for a *memoriall* unto the children of *Israell*, that no *stranger*, which is not of the seed of *Aaron*, come near to offer Incense before the Lord, that he be not as *Korab* and his company, *ver. 40*. Also God commanded *Aarons* rod that budded, to be kept for a *token against the Rebels*, and thou shalt quite take away their murmurings, *Numb. 17. 10*. And they shall know, that whosoever cometh near to the Tabernacle of the Lord without a Calling, to do the Office of a Priest, is in danger to dye as *Korab* did, *ver. 13*.

*Object.*

But what is this to us? In the Old Testament God had precisely limited the Priests Office to *one Tribe*, how does this reason hold in the New Testament?

*Ans.*

The application hereof is made by *St Jude, ver. 11*. To the times of the New Testament. Wo unto them, for they have ran greedily after the errour of *Balam* for reward, and are perished in the gain saying of *Korab*: Hence I thus argue, If the fin of *Korab* is, and may be committed in the New Testament, then it followes undeniably, that in the New Testament it is a fin to levell Church-offices, or intrude into the actions of sacred Ministry, whereto one is not Called, least he perish in *Korab's* fin.

The Apostle *S. Jude* fore-telling what Sectaries then were, and should be in Christs Church, and setting them out by certain characters by which they might be known among others, hath this, *ver. 11*. That they are guilty of *Korab's* gain-saying.

In which words I note three things: First that the fin of *Korab* is, and may be committed in the New Testament.

Secondly, that none can commit the fin of *Korab* under the New Testament, if there were not a distinction and reservation of ministerial Offices and Authorities to men set apart for that work, as in *Korab's* time.

Thirdly, that those of whom *Jude* speaks, are therefore guilty of *Korab's* fin, because they invaded the Office of the Gospell-ministry [ for now we have no proper Priests nor sacrifices ] as *Korab* did the Office of the Priesthood under the Law: That old Priesthood is changed, Christ hath erected another Ministry in their stead, which must be preserved inviolable from all invaders,

ders, as that of *Aarons* was, for else the sin of *Korab* could not be committed in the times of the New Testament. But seeing the sin of *Korab* is committed under the new Testament, our conclusion stands good, that it is a sin for men *uncalled* to exercise the Office of the *Gospel-ministry*, or of a Prophet being bred up to feed Cattell, &c. 3 Concluf.

Adde hereunto for close of all, that of the Apostle, *Heb. 5. 4, 5.* No man taketh this honour to himself, but he that is Called of God, as *Aaron* was. It was a sin in *Jeroboam* to make Priests of the *lowest* of the people, which *were not of the Tribe of Levie*: When *Jeroboam* revolted from the house of *David*, he changed the worship and the Ministry (the honest Ministry were not for his turn) lest the people should return to their duty, but God cursed this devillish policy, for this thing became sin to the house of *Jeroboam* to cut it off, and destroy it from the face of the earth: As then, so now it is a sin for any man to take that honour to himself: The Apostles words are generall and Argumentative to this sense, because no man ought to intrude into this holy Office without a Calling, therefore neither might Christ; if any man take an Office, not appointed of God thereunto, it is no honour to him. 1 King. 12. 31. with c. 13. 33. 1 Chron. 11

No man can make himself a Steward or Embassador, no man can do any thing in Gods House, as his Steward or Embassador to preach his Covenant, and set thereto Gods seal, but they that have Commission from God. Now a Commission is the imparting of power to us, which before we had not. By vertue of Gods Commission, we are Stewards of God and Embassadors for Christ *ὡς ἀποσταλμένοι* 2 Cor. 5. 20. Christ hath committed to us the Word of Reconciliation, and we in his Name and with his Authority, do tender and seal Gods Covenant: Without Gods Commission, all sacred actions are meer nullities and mockeries, like a Judgement without a Jurisdiction; of no more authority, then if a private person should give sentence upon the Bench, or a Midwife Baptize your Children: The Pharisees questioned *John* for Baptizing, *Job. 1. 5.* And Christ for preaching, *Mat. 21. 23.* The Priests and Elders of the people came to him as he was Teaching, and said, By what Authority dost thou these things, and who gave thee this Authority? Christ doth yield



3 *Canckis.* yield the challenge to be just, if he could not have shewed his Authority, and therefore in his Answer, Christ doth avouch both *John's* and his *own Ministry* to be from heaven, v. 2. 25. The Apostle is clear, that God is the *Author, who sets the ordinary Pastors and Teachers* in the Church, as well as the Apostles and Prophets, and without his setting, we can no more do the Office of Pastors and Teachers than of Apostles. We must attend Gods calling to Gods imploiment.

1 Cor. 12.  
28.

Hooker Pol. 5. Sect. 77. ' From the premises, I conclude in the words of Mr. Hooker. ' The Ministry of Divine things is a *function*, which as God ' did himself Institute, so neither may man undertake the same ' but by Authority and Power given them in lawful manner ' — They are therefore Ministers of God, not only by way ' of *Subordination*, as Princes and Civill Magistrates are, whose ' execution of Judgment and Justice, the supreme hand of Di- ' vine providence doth uphold, but Ministers of God, as from ' *whom* their Authority is derived and not from men: For in ' that they are *Christ's Embassadors* and his laborers, who can ' give them their Commission, but he whose most inward affairs ' they manage? Is not God alone the Father of Spirits? Are ' not Souls the purchase of Jesus Christ? What Angels in hea- ' ven could have said to Peter, feed my sheep? preach, baptize, ' do this in remembrance of mee, whose sins ye retain, they ' are retained, and whose sins ye remit, they are remitted? ' What think ye, are these *terrestrial sounds*? the power of the ' Ministry of God translateth out of darknesse into glory, it ' doth dispose of that flesh which was given for the life of the ' world, and it poureth malediction upon the heads of the ' wicked — The things we do, shew that we are and can be ' Commissioned by none but Jesus Christ. All the Princes of the ' world cannot give us this Authority and Commission, we can- ' not be *Deputies in these Divine things*, because themselves have ' not the chief power to *dispenze the things in person*, not to be- ' stow the blessings and curses at their will and command, ' whereof we are made the Instruments. What impudence then ' is it for Mechanicks, who have received Commission neither ' from God nor man, to intrude into this Office.

Object.

Some have said, What evill is it for gifted men to preach though

though uncalled, me thinks they do well, better then your dry 3 *Conclus*  
dances of the Clergie, they hold forth Jesus Christ, &c.

We envie no mans gifts, we diminish them not, onely we *Answ.*  
plead for Christs Ordinance: Let them submit to Christs Or-  
dinance to be tried and Ordained, and then Preach and spare  
not; else there is evill enough in such undertakings, judge  
with equity. 1. *What evill is it for a private man to execute the*  
*Office of a Constable? to pull a Judg from the Bench?* me thinks  
he does better reform manners and punish vice, then your old  
rotten Magistrates: must we stay for a *Commission* when things  
be a miss? *Absalom* will minister justice better then his father  
*David*; a'e, by all means; things are like to go well, if e-  
very man that reckons himself gifted, may be *judg what is best*,  
and *himself the fittest* to do it. But God is a God of Order, U-  
nity, Peace, and not of Confusion. 2. And this I dare affirm,  
that the Devill hath not a more subtile *prevalent engine* to pull  
down the Kingdome of, and set up his own [which is esta-  
blisht by Heresie, Sedition, False-worship, Envie, Hatred,  
Schism, Dissention, &c.] then by *destroying the Ministry* where-  
by God hath erected and built his Church: But as long as  
Christ will have his Church among us, he will hold those *stars*  
*in his right hand*; And whensoever you see them pluckt out of *Rev. 1.19,*  
the firmament of the Church, then look for nothing but a *sad* 20.  
*night of darknesse and misery upon this Nation*: They are the  
greatest *malignants* and avowed enemies of our Nation, that are *Luk. 19.41,*  
haters of its *Ministry*. But let them beware what they do, for *42.*  
if he that *loveth* and receiveth a Prophet in the name of a Pro- *2 Chron.*  
phet, shall receive a Prophets reward, then he that *despiset*, de- *36.16.*  
ride:h, hateth, vilifieth a Prophet in the name of a Prophet, or  
because he is a *Minister* of the Gospel, he carries in his *breast* the  
mark of a Reprobate, and let him be sure he shall receive the *Mat. 10.41.*  
reward of a Prophet hater.

The truth is, God hath made *these Preachers a check, a shame,* *See Mal. 2,*  
and a *just rebuke* to a rotten *formal dead Clergy*, that understood *3,7,8,9.*  
not, nor ever endeavoured the conversion of Souls; God  
would by a foolish people *provoke* men of abilities to a more  
spiritual and conscionable discharg of their duties, *it were good*  
this use were made of it; But what *good else* this promiscuous



3 *Conclus.* preaching hath done, how it hath advanced truth or godliness, is their part to shew. What *mischief* it hath done, what *Errors* it hath spread, how many *unstable* souls it hath beguiled, what fearfull Schisms and Factions it hath brought into our Land, what *discord* among brethren, &c. There be too many Instances in most Counties of England. By such like men, you see what preaching you are like to have, if ever your establishd Ministry be extinguished. People by degrees will grow to a *loathing and contempt* of the Gospell preached, through their prophaning it with their fulsome fooleries.

I shall close up this point with a remarkable passage of Mr. Owens in his Treatise of Toleration, joined with that Sermon of his, which he preached before the house, Jan. 31. 1648.—  
 Mr Owen of Tolera-  
 tion, p. 82.  
 his words are these. ‘There are a sort of persons termed in  
 ‘Scripture *ἀτακτοὶ* unruly, disorderly, 1 *Thes.* 5. 14. *ἀνομοῖ*  
 ‘of the baser sort, *ἄστοι* 7. 5. *ἄστοι* absurd, unreasonable men,  
 ‘2 *Thes.* 3. 2. *ἀνυπακούοντες* lawlesse and disobedient, 1 *Tim.* 1. 9 and  
 ‘the like disorderly, vagabond, wandring, irregular persons,  
 ‘fixed to no calling, abiding in no place, taking no care of  
 ‘their Families, that under a pretence of Teaching the truth  
 ‘without mission, without Call, without warrant, uncom-  
 ‘manded, undesired, do go up and down from place to place,  
 ‘creeping into Houses, &c. Now that such waies as these, and  
 ‘persons in these waies may be *judicially enquired into*, I no way  
 ‘doubt: I did yet never observe any other issue upon such un-  
 ‘dertakings, but *scandal* to Religion, and *trouble* to men in  
 ‘their *civill Relations*; therefore according to the Apostle’s  
 ‘order, 1 *Cor.* 7. 24. Let every man in the same calling wherein  
 he was called (to Christianity) therein abide with God, stu-  
 dying to be quiet, and to do his own businesse, and not other mens  
 as the Lord hath commanded.

1 *Thes.* 4.

II.

1. *Object.*

The chief Argument for preaching without Ordination, is taken from *Acts* 8. verse 4. with *Acts* 11. 19, 20. they that were scattered abroad upon the persecution that arose about Stephen, went every where preaching the word; yet these that were scattered, were not Ordained men, therefore men unordained may Preach.

*Answ.* I.

1. It must be in such cases as in the Text, This example will not

not hold in cases altogether *unlike*: Suppose that when Ministers are persecuted, Congregations scattered, when Christians are fain to fly into strange Countries among Infidells, when such cannot be had, as by God's ordinary call have power to preach, I say, admit that in such a case, any man may preach the Word, declare among the people the name of Jesus Christ, his Death and Resurrection; yet by what *analogie of reason* can this be alleged against the *established course* provided in Scripture for sending men to preach? In Case of extream danger, when *I am assaulted for my life*, I may rather kill than be killed; I may be my *own Magistrate*? But this warrant is not an *ordinary usurping the Magistrate's sword*; so in our present Question:

3 *Conclus.*

When we have a Rule and an extraordinary Example that Rule. crosseth that Rule (as in the case of *Phinees*, and *Abraham's* killing his Son) then we must leave the *example and follow the Rule*? we must not follow *dispensations* and forsake the *standing precept*.

2. But how will it appear that these [*They*] in the Text, that *preach abroad*, were men *unsent and unordained*? seeing there be precepts in Scripture for Ordination, if we finde any doing the work of Elders, we are to *presume* that they are Ordained, though their Ordination be not recorded, as *Markus*, *Aristarchus*, *Demas*, *Lucas*, *Tychichus*, &c. And that those preachers above-mentioned, were so sent, I shall offer unto you, for proof, these Textual considerations.

Answ. 2.

Acts 9.10.

Acts 21.8.

1. All that are named, as *Phillip* the Evangelist, and *Ananias* and *Lucius* of *Cyrene*, were men in Office.

2. Nothing appears to the contrary, but all makes for it, That the *seventy* were at *Jerusalem* till that scattering they kept company with Christ while he lived, and with the *Apostles* at *Jerusalem* after he was Ascended, *Acts* 1. 21. (For out of the *seventy*, *Matthias* was chosen to be an Apostle,) and because they nestled themselves in their warm quarters at *Jerusalem*, God sends a persecution to *disperse them* about their business, that so the preaching might be more fully known according as Christ fore-told, *Acts* 1. 8. so it came to passe the *seventy* were appointed to preach in the places where those that were scattered



3 *Conclus. ed, did preach, Acts 8.1.* Therefore it is altogether likely that these were the men.

3. Besides is said, *Acts 6.7.* That a great company of the *Priests were converted* to the Faith, and these were *Pauls Fellow helpers* unto the Kingdom of God, *Aristarchus* and *Mar-chus*, and *Jesus* which is called *Justus*, *who are of the Circumci-sion*, these were *Preachers* of the Gospel with *Paul*, *Col. 4.10, 11.* And they being *Priests*, were Authorized by their former *Cal-ling* to preach. Therefore when the Text saies, *Acts 8.1.* They were *all* scattered abroad except the Apostles, this cannot be meant of *all the Church* ( for there remained many households of men, *ver. 3.* ) but of them, who did *preach Christ at Jerusa-lem*, as *Stephen* had done; these were especially aimed at in the persecution, and they seeing how it fared with *Stephen*, betook themselves to preach abroad, the Apostles that remained be-hinde were persecuted, *James* was killed with the sword, and *Peter* imprisoned *Acts 12.2.*

4. Circumstance evidencing this Truth, is that of *Act. 11. 20.* where it is said, that *some of them* were men of *Cirene* and *Cyprus*, who when they were come to *Antioch*, spake unto the *Grecians*, preaching the Lord *Jesus*. By these, we may judge *what the rest of them that preached were*, when 'tis said, *Some of them* were men of *Cirene*, the rest were of the *same rank*, though not of the *same Cities*. But these men of *Cirene* and *Cyprus*, were they *lawfully Called* and sent forth to preach?

*Quest:* Had they any *speciali Calling*? I conceive they had for these reasons:

*Reason 1.* First, because they were the *first* that converted the people of *Antioch* unto the Faith, *Act. 11. 21, 22, 24.* And God gave *te-stimony* to their word by signes and wonders, *ver. 21.* the hand of the Lord was with them, *viz* to heal the sick, &c. as was cu-suall in the first planting of Churches. If they had not an ordi-nary Calling, yet surely they had an extraordinary one, because their Doctrine was confirmed with signs following, *Heb. 2. 4*

*Reason 2.* Secondly, these wonder-working Preachers continued at *Antioch*, till *Barnabas* was sent thither unto them from *Jerusalem* to confirm the people in the Faith, these men continuing at *Antioch*, are expressly called *Prophets and Teachers*, *Acts 13. 1.* Now there were

were in the Church that was at *Antioch* certain Prophets and 3 *Concluj.* Teachers, as *Barnabas* and *Simon* called *Niger*, and *Lucius* of *Cirene*; and these ministred unto the Lord. *verse 2.*

Thirdly, they that are called *Prophets and Teachers*, *Act. 31.1.* are the very same that fled and came first to *Antioch* and converted the people, *Act. 11.19.* For 'tis said, *ver. 20.* that they were men of *Cyprus* and *Cirene* that came first to *Antioch* and preached, and one of them, *Act. 13.1.* is *Lucius* of *Cirene* ( called a Prophet, *Act. 13.1.* ) was one of them that fled from *Jerusalem* upon that Persecution *Acts 11.20.* Hence I gather, that seeing they that preached at *Antioch* and converted them, were *Prophets and Teachers*: And they that converted the *Antiochians* were the same that fled from *Jerusalem* upon that Persecution; therefore they that fled and preached were not men meerly Gifted, but duly Called.

Reason 3.

These Textual circumstances give sufficient ground to affirm, that those which preached upon that scattering, had some spiritual Calling thereunto; far better grounds than can be alledged to the contrary. Put altogether thus: They all, i. e. they which had kept company with the Apostles and were of the seventy, or of the converted Priests, They are they that preached abroad: 1. Because they onely are named. 2. Because the seventy were appointed to preach in those places where they that were scattered, did preach. 3. Because they were men approved by signs and wonders. 4. Because some of them are expressly Called *Prophets and Teachers*, Being the very same men that came to *Antioch*, and fled from *Jerusalem*. Let the same be said of you, and then preach in Gods name, else such a pattern will not justify you, nor be a fit paralell for your actions.

Object.

*Apollos* was not ordained Minister, yet he preached, *Act. 18.24.*

Ans.

He was an Authorized publick Preacher in the Church of *Corinth*, for who is *Paul* or *Apollos*, but Ministers by whom ye believe, *1 Cor. 3.5.* *Paul* speaks of him, as his fellow-labourer and Steward of the mysteries of God, *1 Cor. 4.1, 6.* Yea, it seems that *Apollos* did Baptize as well as preach, for the *Corinthians* divided into Sects according to the Names and Number of them that taught and baptized them (*1 Cor. 1.12.*) as *Paul's*

See Church-members set in join by *Philodexter Transilvanus* against *Chilender*,



3 *Conclus.* misliking of them does import, *ver. 13.* Were ye baptized into the Name of Paul? and seeing some did call themselves by the name of *Apollo*, it followes that he did also Baptize: from which time they would call themselves by the name of *Apollo*, as others did of Paul.

Its true indeed, *Apollos* preached at *Ephesus* before he came to *Corinth*, *Act. 18. 24, 27.* But seeing we read that he was a Minister, and yet read of no new Ordination received after his coming to *Corinth*, we must conclude, that he was an authorized Preacher, when he preached at *Ephesus*.

*Object.* But he knew onely the Baptism of *John*, i. e. the Doctrine of *John*, he had been baptized onely with water in the name of Christ.

*Sol.* What of that? Yet he might be as true a Minister of the new Testament as *John Baptist* himself; for *John* taught the people that they must repent and believe on Jesus Christ, and so he baptized them, *Act. 19. 4.* The same Doctrine did *Apollos* preach, *Act. 18. 25, 28.* He taught diligently the things of the Lord, and mightily convinced the Jews that Jesus was Christ.

*Act. 10. 44, 46.* The Baptism of *John* and of Christ distinguished, *Acts 9. 4, 5.* are not two Baptisms of water, but onely one with water, which is called *Johns Baptism*, *Act. 19. 3.* and the Lords Baptism, *Act. 8. 16.* But Christs Baptism in distinction from *Johns*, was the pouring forth of the holy Ghost upon the Apostles, and others in those daies, as *S<sup>t</sup> Peter* does expound it, *Act. 11. 15, 16.* saying, That as I began to speak, the Holy Ghost fell on them, as on us at the beginning, then remembred I the words of the Lord, how he said, *John* indeed baptized with water, but ye shall be baptized with the Holy Ghost—compare, *Act. 8. 15, 16.* when *Peter* and *John* were come to *Samaria*, they prayed for them, that they might receive the Holy Ghost, for as yet he was fallen upon none of them, onely they were baptized in the Name of the Lord Jesus. This Baptism of the Holy Ghost shed on them, was usually done by the laying on, not of water, but of hands, *Act. 8. 17.* and *19. 6.*

*Paul* saies. *1 Cor. 14. 31.* ye may all prophesie one by one, that all may learn, for the ministraton of the Spirit is given to every one to profit withall, *eb. 12. 7.* therefore all that be able may preach.

*Pauls*

Paul's purpose there, is to give directions concerning the use of spiritual gifts, specially that of Tongues and Prophecie; And because some used their gifts for *Ostentation*, not for edification; therefore he telleth them, that in what kinde soever any gift manifesting the Spirit, is bestowed on any man, it is to this one end, for the profit of all, Chap. 12. 7. 3 Concluf. Answ.

Secondly, Note that these gifts were diversly distributed, not given all to one, nor any one gift to all; but to one was given to speak with Tongues, to another Miracles, to another Prophecy. And every one might exercise his own gifts, but not anothers: He that had the gift of Miracles, might do his Miracle, but not go about to speak with Tongues, and he that spake with Tongues might not attempt to heal, nor to Prophecy; God gave not all these gifts to one, but one to one, another to another, deviding in parts to every man as he will. Prophecy was a chief Gift, extraordinarily inspired, as was the gift of Tongues or Healing, and the Prophets were they, which by a special and extraordinary gift interpreted Prophetical Scriptures to edification and consolation; Now Paul being to regulate this gift faith, Ye may all Prophecy one by one, i. e. all that be Prophets, all that have a matter revealed to them, (ver. 30. if any thing be revealed to another that sitteth by, &c.) All such may take their turns in Prophecying, not any one else; for at Corinth, all were not Prophets. 1 Cor. 12. 10. Verse 11. 1 Cor. 14. 3 1 Cor. 12. 29.

This then is the plain meaning of that place, as he that had not the gift of Tongues or of Healing might not attempt to heal, or to speak with Tongues, so he that had not the gift of Prophecy, might not undertake to exercise it. 1 Cor. 24.

Thirdly, Because our men take these Prophets to be ordinary gifted Christians, and so their practices imitable: I shall by three reasons prove the contrary, viz. That prophecying in that place, was an extraordinary, and not a standing ordinary gift in the Church. 1 Cor. 14.

1. Because St. Paul saies of them, that they had some special matters revealed to them of a suddain, whilst another was Prophecying, they only sitting by, and not using the help for operation of any faculty of their own, as their wit, memory, reading: they spake by divine inspiration, like the old Prophets. Reason 1.

2. And



**3 Conclus.** 2. And accordingly we finde them in a rank and order of men  
**Reason 2.** set with the Apostles above the most eminent Gifted Christians  
 1 Cor. 12. 28. first Apostles, secondarily Prophets—And as the  
 Apostles, so they had their knowledge of the mystery of Christ,  
 by revelation, as Paul witnesseth, Ephes. 3. 5. as it is now revealed  
 to his holy Apostles and Prophets by the Spirit. Prophecie  
 therefore was no standing gift, and Prophets were not ordinary  
 gifted believers, but a rank of men in Office above Pastors.

**Reason 3:** 3. All these gifts (1 Cor. 14.) were of the same nature for  
 the manner of their Donation, and for their continuance, i. e. to  
 last for a time only, wherefore seeing the gift of Tongues and  
 Miracles is ceased, the gift of Prophecy is also ceased, for this  
 was given in the same manner, and placed among the extraor-  
 dinary gifts, 1 Cor. 12. 10. whereupon I conclude, that the  
 Prophecying in the Corinthians, is no pattern for the practice of our  
 gifted Speakers, who, I presume, have not the face to take the  
 place of Prophets next to the Apostles above Evangelists and Pastors,  
 —Nor to affirm that they have their knowledge by reve-  
 lation [for then what need they plead their parts or gifts, see-  
 ing Inspiration or Revelation is not a faculty of the minde]  
 And seeing the gift of Prophecy is ceased, it is now a grosse tak-  
 ing of the name to counterfeit it, as also it is to imitate the mira-  
 culous works of Christ and his Apostles.

**Object.** If they had been inspired, they could not be subject to the judg-  
 ing of others, seeing they could not then err: But the text says,  
 that the spirit of those Prophets is subject unto the Prophets;  
 therefore they were but ordinary men, 1 Cor. 14. 29. 32.

**Ans.** This Argument follows not because the Apostles were in-  
 spired and could not err, yet they submitted their Doctrine to  
 trial, Acts 17. 11. And because Satan can transform himselfe  
 into an Angel of Light, and his Ministers as the Ministers of  
 Christ; and because as there were false Prophets of old, so there  
 shall be false Teachers among you, for this cause we are com-  
 manded to try the spirits, i. e. the Doctrines propounded under  
 the name of the spirits inspiration: And to prevent delusions in  
 this kinde, God gave a gift of discerning of spirits, whereby to  
 know a true Prophet from a false, which spake of his own spi-  
 rit: yea, the prophets themselves had a spirit of judging, ver. 29.  
 And

1 Pet. 2. 1.

1 Joh. 4. 1

And therefore it was ordained that the Doctrine of every Prophet should be subject to the Examination of other Prophets, who ought to judge by the Rule of God's word, whether that which was spoken, were by the motion of God's Spirit, or by a spirit merely humane; and this was no disparagement to those Prophets, to have their Doctrine and interpretations judged by others endowed with the same Spirit. (*Nam etsi homo spiritualis à nemine judicatur, tamen qui à nemine judicatur, judicatur à spiritu Dei.*) These Prophets were greater than the Ordinary Pastors and Doctors, yet inferior to the Apostles and Prophets which were the pen-men of holy Scripture (as the learned Dr. Rainolds hath observed) they had indeed gifts and inspirations more than ordinary for opening of Scriptures, but not the Spirit so incessantly assisting them, as they had that wrote the Scriptures. Naïban, though a Prophet, yet he had not the spirit incessantly speaking in him, he spake out of his own humane judgement and reason, when he bad David to build the Temple; so did Samuell judge concerning Eliab the eldest son of Jesse.

3 Conclus.

Leff. Apocr. To. 1. l. 34. P. 300, 301, 305.

2 Sam. 7. 31

1 Sam. 16.

*Meminisse oportet (saith Dr. Rainolds) dona spiritus secundum mensuram hominibus distributa esse, & cum insint in illis primitiæ quidam Spiritus Sancti, unà, etiam inesse reliquias spiritus humani. Nemo autem novit, quæ sunt hominis, nisi spiritus hominis; Nec quispiam novit, quæ sunt Dei, nisi Spiritus Dei; Itaque quæ tradunt viri Dei, Prophetæ hi, de quibus loquimur, profecta esse possunt ab humano spiritu, quo adhuc etiam in illis est, idcirco doctrinam suam submittere debent fratrum suorum exanimi & iudicio, neq; enim omnia semper Deus servis suis revelat, sed id quisque potest aliquando dicere, quòd Elizeus, cum ad ipsum Shunamitis accederet, hoc Jehova celavit me, neq; indicavit mihi, ib. p. 305.*

6, 7.

If their Doctrine may be judged, it may be refused as being possibly subject to error, not when they speak by Inspiration, but because it is possible, they might speak by a humane spirit, or by a false spirit, and that could not be known but by examination; therefore the Apostle will have those Prophets Teaching submitted to the judgment of others, that have the spirit of Prophecy, that so by the harmony and consent of their Doctrines, the unity of the Spirit, by which they all speak, may be evidenced and approved. Now this could not befall the Pen-men of holy Scripture, who spake as they were moved by the Holy Ghost, and not of

2 King. 27.

1 Cor. 14. 37.



3. *Conclus.* their own spirits at any time when they preach or write any part of Scripture. Whatsoever the Apostles preached or wrote it is of Divine Authority because they wrote it.

4. *Obje.* Some be so considerate as to plead for their pattern and warrant Christ's making Preachers of Fishermen; why therefore may not Tradesmen preach?

*Ans.* Nothing can make more directly against you: 1. Christ called them from their Trades to an higher imploiment to be Fishers of men, and they left their Trades to do this Work; But you say, Keep on your Trades and preach too. 2. Christ, who is the Author of the Ministry of the New Testament, Called them, trained them up in his School as Disciples, then he Ordained Twelve that they should be with him, that he might send them to preach, Mark 3. 14. But you preach without any such Calling, Training up, Ordaining or sending. 3. Christ sent them out two and two to preach, and gave them power to heal the sick, cleanse the Leapers, raise the dead, cast out Devils. Christ enabled them for the worke which he set them about; But you have no such mission, nor new abilities: Here is the difference between Christ and men, he does not finde men fit, but makes them fit, and so sends them; But we must finde them fit, or else not send them: Neither must any run before they be sent, Jer. 23. 21. I have not sent these Prophets, yet they ran, &c. These are the chief Arguments for preaching without Ordination, for farther satisfaction wherein, and of all Mr. Chittenden's Objections, I referre the Reader to that accute, solid, short Treatise, entituled, *Church-members set in joint*, written by Phileodexter Transilvanus; and I the rather recommend that Treatise, because my people have grounded their Opinion and Practise upon Mr. Chittenden's Book.



## The Second Question.

**W**Hether Baptisme belongs and be rightly administered to Infants of Christian Parents in the New Testament? *Affir.*

Baptism is the first *visible Act* of Gods Grace, whereby he doth receive us into his favour and family: And the first *visible means* whereby he doth *apply to us* by Word, Sign and Seal the blood of Jesus Christ for remission of sins. Now the Question is, to whom this Seal of mercy doth belong?

*Anabaptists* have sundry pretences to scorn and deride Infant-baptism: in their account the Baptism of Infants is no Baptism, because according to Christs Institution (as they conceive) true Baptisme doth alwaies *presuppose actual belief* in the receivers, and is otherwise no Baptism; therefore they *rebaptize*.

Others allow of Infant-baptism, they esteem it as an Ordinance which Christ hath instituted in speciall love and favour to his people, *onely they restrain* this priviledge to the Infants of Parents who joyn themselves to Church Covenant to some particular Congregation. My debate is with the former, who deny *all Infant-Baptism*, the which if it be proved to belong to any Infants, it is enough for my purpose; and the *same Arguments* which prove it to belong to Infants of *this or that Congregation*, do prove it to belong to the whole visible Church and their Infants; it being a vain pride and great presumption to make *new conditions of Church-membership*, which God hath not made, and to ascribe to the *inventions* of men a power to supersede the Ordinances of God, to cast both us and our Infants out of the Covenant; *us, that were baptized into that one body*, if we subscribe not to their Articles; and our children, because *we* subscribe not, thus making void the Commandement of God, by the commandements and Ordinances of men.

I the rather force my self to speak something of this *beaten point*,



point, because there be three young heathens in my parish, and three others dead out of the Covenant through their Parents frowardnesse. Now for the convincing and satisfying, if it may be, of theirs & other poor peoples judgements in the present Controversie, I shall content my self with five Arguments; the first will depend upon a clear positive Answer to another question, viz.

Quest.

Did God make the Covenant of Grace one'y with actual Believers, or with them and their Infant-seed? Did God take into Covenant the Parents with the children or the Parents one'y?

Ans.

Not the Parents one'y, but with them their Infant-seed; this is the expresse Tenor of the Covenant, Gen. 17. 7. between God and Abraham, between me and thee, and thy seed, to be a God unto you: What seed meaneth he? his Infant-seed, v. 12. He that is eight daies old, whether it be a childe of thy loins, or of a stranger, a Proselite, which is not of thy seed: this Covenant was first made with Abraham, Gen. 12. 3. wherein God promised that in his seed shall all the Nations of the Earth be blessed, i. e. in Christ; And it was renewed with the Sign of Circumcision added unto it, Gen. 17: 7, 12.

Of God's  
Covenant.

1.

Wherein observe three things: 1. That the Covenant made with Abraham was the Gospel Covenant, wherein blessednesse was promised in and through Christ the promised Seed, for God preached the Gospel to Abraham, when he said, In thy seed shall all Nations be blessed, as S. Paul reasoneth, Gal. 3. 8. the which Covenant, seeing it was 430 years before the Law, and not disannulled by the coming of the Law, it was to endure till the Seed should come to whom the promise was made, ver. 17. 19. and consequently to the end of the world, because Christ came to establish the Covenant made to the Father, and after Christ, no more changes to be expected.

Rom. 15. 8.

2.

2. Note, that the persons with whom that Gospel-Covenant was made, were Abraham and his Infant-seed, and all Nations, even us Englishmen and our Infant-seed, as appears, Gen. 17. 4, 12. My Covenant is with thee and with thy seed in their Generation, and the stranger that is not thy seed, all of them must be Circumcised. Compared with Rom. 15. 8, 15. Now I say, that Jesus Christ was a Minister of the Circumcision, i. e. of the Jews, for

for the truth of God, to confirm the promises ( of the Covenant ) made unto the Fathers, and that the *Gentiles might glorifie* God for his mercy, being made partakers with them of the same promises, according as it is written, *Rejoyce ye Gentiles with his people, &c.* Now *this Covenant* of promises made with the Fathers, *Christ should not confirm, but clip and curtail it*, if so great a part as all our Infants be left out and excluded: But if God take our Infants into Covenant, who shall dare to exclude them?

3. Note, when God at first gave that Covenant to Abraham and to the Nation, he gave withall a *Commandement*, that the initial mark of the Covenant should be set upon all whom he had taken into Covenant both Jews and *Gentiles and their Infants*: The Covenant it self and the mark of the Covenant are alike extended to all the same persons whether young or old: Note farther, that when Christ renewed and established that Covenant in his own blood, though he changed the Sign, yet he repealed not that Commandement, Nay he added a new Commandement, enjoyning the new Sign, Baptism, to be given to Nations, without exception of any persons formerly received into Covenant: so that we are under a twofold Commandement to Baptize our Infants, one, of God who first made the Covenant and gave that Commandement, the which is still so of force, that if Christ the Lord of the house had not changed it, we were all bound at this day to be *Circumcised*; and seeing he hath chang'd that Sign into Baptism, but not the Covenant it self, nor the Commandement thereto annexed; it followeth, that by the old Commandement enjoyning Infants to be marked; and by Christs new Commandement, enjoyning Baptism to be that mark; all, that are not excepted out of the Covenant stand bound to receive it. In like manner as the fourth Commandement enjoyning one day of seven for an holy Rest to the Lord, doth binde us to observe our Lords day; the Commandement stands of force, though the first day be changed: so the Commandement for signing of the Nations whom God received into Covenant and their seed, doth still oblige us to set the New Seal upon them; especially, seeing we are again commanded by Christ so to do without any exception of Infants. Hence I thus argue.

3.  
Gen. 17. 12.

Mat. 28. 19.



1 *Argum.* All that are taken into the Covenant of Grace, ought to receive the initial Sign of the Covenant [what ever the sign be, that God shall chuse,] and that according to the commandment of God and our Lord Jesus Christ.

But Infants are taken into Covenant with their Parents, as is proved; therefore by the *Commandement* of the Lord, they ought to receive the Sign which God hath enjoined to be used, and that Sign is Baptisme: They must receive one sign, or other by virtue of God's command annexed to the Covenant, if they will not receive the new sign Baptisme, they must be Circumcised.

Or thus,

If Infants have a right to the Covenant and the initial sign thereof, then it is a wrong to deny them. But Infants have a right to the Covenant and the initial sign thereof by God's Originall Grant, *Gen. 17. 11, 14* And by Christ's confirmation of that Covenant made with the Fathers, *Rom. 15. 8.* therefore it is a wrong to deny it to them. The Covenant under which we are is the Gospel-Covenant, made long since with us Englishmen and our Infant-seed, with a command of giving them the Sign, which at first was Circumcission, and now Baptisme by the same Divine Authority enjoined, and commanded to be given without any exception of any within the Covenant.

2 *Argum.* My second Argument is grounded on *Acts 2. 38, 39.* then Peter said, Repent and be Baptized, &c. In which passage of Scripture, I note three things:

1. Who the persons were, of whom Peter saith, the Promise is to you and to your children, they were a mixt multitude of many Nations, as appears, *ver. 10.* strangers of Rome, Jews, Proselytes, Creets and Arabians. Note

2. What promise that is, of which St. Peter saies, It belongs to such people and their children, and is applied to his hearers as the ground of their being baptised: It is that grand promise made to Abraham to be a God to him and his seed, *ἐπαγγελία* that Gospel-promise of good tidings, *gratuitum Dei promissum*, quatenus *opponitur legi*, saith Beza; in a word, it is that promise of blessedness, which consists in remission of sins to be obtained by the promised Messiah.

Nay

Nay, Why not rather understand it of the promise of the *Object*. gifts of the *Holy Ghost* promised, *Joel* 2. 27. and given by laying on of the *Apostles hands*, especially because it is said in the end of ver. 38. Be baptized and ye shall receive the gift of the *Holy Ghost*.

The promise here spoken of, can not be understood (I conceive) of the miraculous gifts of the *Holy Ghost*. 1. Because *Ans.* Peter's hearers received no such gifts, and therefore St. Peter made no such promise to them, for doubtlesse they received what was promised. 2. Such a promise must here be understood as belongs to *Parents and their children*, and to *all that shall be called to the worlds end*; But there is no such promise in all the Scripture, that the *miraculous gifts* of the *holy Ghost* shall fall upon *Parents with their children*, and *all that are to be converted to the worlds end*. 3. A promise of such gifts seems not *sutably applied* to Peter's Hearers comfort; for their Question was, What shall we do to be saved? And Peter gives them; 1. A direction: 2. And a Promise: A direction to *repent*, and to *acknowledge Christ to be Head and Foundation of the Covenant of Grace*, and that *life and remission of sins is in his blood*, whereof *Baptisme* is the Seal: And then he *recites* and *applies* to their comfort the promises of the Covenant, *q. d.* Ye shall receive the benefit of the Covenant, *remission of sins*, and also *the gift of the holy Spirit*, the Seal thereof; those *first motions* now begun in your hearts, shall be followed with increase of *Sanctification*, of *spiritual light*, of *joy*, *comfort*, and *assurance*. This interpretation doth exactly agree with the *Apostles discourse*, *Gal.* 3. 14. where speaking of the *blessing of Abraham* to come on the *Gentiles*, he saith, That we being delivered from the *Curse*, and restored into *God's grace* by *Christ*, shall receive the promise of the spirit through Faith *i. e.* the spirit of Grace (which is the Seal of the promises of the new Covenant) the gifts of the *holy Spirit* which had been so often, and so solemnly promised by the *Prophets*, *Esa.* 44. 3. I will pour water upon him that is *thirsty* (as Peter's hearers now were.) and flouds upon the dry ground, I will pour my spirit upon thy seed, and my blessing upon thine off-spring, and one shall say, I am the Lords, and another shall call himself by the name.



name of *Jacob*, with *Ez. 11. 19.* and *c. 36. 27.* *A new spirit* will I put within you, I will take the stony heart out of your flesh, and give you an heart of flesh: So that the gift of the spirit *Acts 2. 38.* in *Peter's Sermon*, and the promise of the spirit in the *Galatians* *Gal 3. 2, 14.* and in the *Prophets*, is all one for substance.

As for that place *Joel 2. 27.* St. Peter expounds it, *Acts 2. 17.* of the descending of the Holy Ghost upon the Apostles in fiery Tongues, and it may well have relation to all those, upon whom in like manner it did descend: But if any man conceives, that that place hath a farther accomplishment in the New Testament, in the larger pouring forth of the gifts of the spirit of illumination, and understanding in the mysteries of Christ, and his Kingdome more generally upon all sortes and conditions of people, and in a greater measure, so that all sorts and sexes, now shall have as much, or more light and illumination then the Prophets had in the old Testament; the common light of the Elect now under the Gospel shall be clearer and better, then that of prophecy of old, (according to that *Zech. 12. 8.* He that's feeble, shall be as David & the house of David, as the Angell of the Lord.) I shall not withstand him, & so that place of *Joel* in this large sense, doth contain a part of the promises of the new Covenant, whereof Baptisme is a Seal. But as for those miraculous gifts of the Holy Ghost, I no where find them communicated with or annexed unto Baptisme. Sometimes they were poured forth before Baptisme received at the Apostle's preaching, as upon Peter's hearers, that were with *Cornelius*, *Acts 10. 45, 47.* Sometimes after Baptisme, by another Ceremony of laying on of hands, as *Acts 8. 16, 17.* *Acts 19. 6.*—Sometimes upon their fervent prayers, as *Acts 4. 31.* And upon these considerations it is, that I take the promises here spoken of and applied to Peter's hearers and their children, to be the promise of blessednesse made to *Abraham* and all Converts.)

3. The third thing to be observed in Peter's words, *Acts 2. 39.* is this, that this promise, (be it what it will) did belong as well to his hearers children, as to themselves, (it is to you and your children.

Object. True say they, when they are in a capacity to receive the promise, i. e. to as many of our children as are called to actual faith, not of our Infants. This

This is a miserable shift for those words, [*as many as the Answ. Lord our God shall call*] are quite a new thing, clearly relating to another sort of people, then his present hearers, viz. All that are afar off, which as yet never heard of Christ. Those words do not exegetically expound to which of his bearer's children the promise did belong, as if Peter meant to tell them, to some of their children it does belong, not to others, but by the very order of the Text, they point out others that were a far off, in their severall generations to be called by the Gospell, to whom sayes Peter this promise doth belong, to them and their children, as well as to you and your children. The children then of Peter's Converts were within the promise.

Fourthly, Observe Peters reasoning and argumentation, in this word [*For*] ver. 39. where St. Peter gives a reason of his direction, why those hearers should be baptized, viz. because that grand promise of blessednesse by remission of sins did belong to them; and upon this, as upon a principal foundation, he builds his Exhortation to them to be baptized; the Holy Ghost in that manner of reasoning clearly teaching this Doctrine, viz. To as many as the blessings or promise of the Covenant belongs, to them also belongs Baptisme; For therefore does the Sign belong to Peter's hearers, because the Promise did first belong to them. And by the like reasoning, the same Apostle doth justify his baptizing of Cornelius and his Family, Acts 10. 47, 48. Can any forbid water that these should not be baptized who have received the holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord; which discourse, if reduced to forme of Argument, saies this; They that receive the same Grace are capable of, yea have right to the same Sign; but Infants are capable of the same Grace (of the holy Ghost, and of remission of sins, as shall be proved anon) therefore of right they are to receive the same Sign, i. e. the Sacrament of Baptisme. Doct.

The same Doctrine doth our Saviour teach, using the same manner of reasoning; for the admission of Infants to the outward sign of blessing, Mat. 19. 13, 14. There were that brought unto him little children that he should put his hands on them,

G

and



and pray; and his Disciples rebuked them, but Jesus said, suffer little children to come unto me, for of such is the Kingdome of God: In which words, observe. 1. *Christ's practice.* 2. *The reason of his practice:* By his practice, he admitted Infants to the outward sign of Blessing, though they understood not what was said or done unto them, yet did Christ give them his Blessing, and the Sign thereof (he laid his hands on them) contrary to the carnal judgment of his Disciples, who thought it a mockery to give Infants a sign which they understood not. 2. The Reason of Christs practice is this, Infants are not excluded from the Kingdome of Heaven, therefore they are not to be excluded from the outward Sign of the right and entry to such a Grace. And if Christ did esteem it a sufficient reason, why little children should be admitted to the sign of his Blessing, because of such is the Kingdome of God; then by the same reason, Infants must be admitted to Baptisme, and not debarred from the first Sign of entry into Christ's Kingdome, viz. Because the Kingdome of Heaven belongs to Infants before actual Faith.

Now if they will give us leave to make use of Christ and his Apostles manner of reasoning, my second Argument for Infant-Baptisme will be this:

2 Argum. All those to whom the Blessing and Promises of the Covenant do belong, to them also belongs Baptisme, the Sign thereof (by the Doctrine of St. Peter, and of Jesus Christ himself.)

But to Infants and believing Parents, the Blessings and promise of the Covenant do belong, before Actual faith; therefore by the Doctrine of the Holy Ghost in Scripture, such Infants ought to be baptized before Actual Faith.

The Major, or first part of this Argument, is the very reason of the Text: The Minor Proposition viz. That the Blessing and Promises of the Covenant do belong to Infants before actual Faith, is proved by these reasons. 1. By the expresse words of Peter, which say, the Promise is to your children, 2. By the expresse words of our Saviour, (of such is the Kingdome of Heaven) 3. By example of Isaac and Jacob, they were children of the promise before actual faith, and had applied unto them

them the Seal of the righteousness of Faith. 4. Some Infants dying are saved, they are members of Christs Kingdome; therefore the blessing of the Covenant, viz. Regeneration and Remission of sins through the blood of Christ, do also belong to them, for except an Infant be born again, and cleansed by the blood of Christ, he cannot enter into the Kingdome of Heaven; but some Infants do enter into heaven; therefore some Infants are born again, justified and sanctified in the blood of Christ. Now what hath the Anabaptist to except against this plain Doctrine of Scripture?

The Blessings of the Covenant belong to Elect Infants, not to all: Shall we under that pretence baptize all in generall? 1. Object. ( This was objected to me in our conference )

If Baptisme belong but to one Infant, it is enough to confute them who deny it to all, because they are Infants. 2. And if it belong to some Infants, why not to all? for who shall judge which are elected, and which are not? it concerns not us to know who are and who are not Elected, because the Sacrament do belong to the Elect, not as Elect, but as visible members and professors; upon which account St. Peter baptized Simon Magus: And Abraham by Gods appointment circumcised Ismael though a reprobate, Esau and all the children of the flesh were circumcised. 3. Lastly, by your reason, men of years should not be baptized, because we cannot tell whether they be Elected or not.

But where have you any example of children baptized?

There is no need of example when we have the Doctrine of the Holy Ghost for it, which is of greater Authority and force than bare example; How be it the practise of the Apostles may go for an Example; their baptizing of whole households, is an Example of Baptizing all within the house old and young, that are not excepted; Even as under the name of Abraham's household, are comprehended his Infants: Abraham and his household were circumcised, so the Jailor and his household were baptized, the phrase is the same, the case is the same, and why not the persons?

Yea, but the Scripture saies, Go, Teach and Baptize: And they that



that *gladly received* the Word, were Baptized: And again they were baptized confessing their sins, therefore men must be capable of Teaching of Faith and of Repentance before they be baptized.

*Ans.*

VVe be-  
lieve the  
Promises  
for our  
selves and  
our chil-  
dren, *Gen.*  
*17. 7.*  
VVe give  
our selves  
and our  
children  
unto God  
to be his  
people:  
and we con-  
tract for us  
and our  
children.  
*See Deut.*

*29. 10, 11,  
12, 14, 15  
&c.*

*Reason 1.*

*Object.*

'Tis true, When we *first bring* the Gospel to a People, they must *be first taught*, confesse their Faith and their Repentance, and then be baptized; But *it is as true*, that *when the Parents* have received the Faith and are Baptized, their children also are taken into Covenant. Thus *Abraham* was *first taught*, and then circumcised; But his Infants were first circumcised and then taught. This one error doth much blemish your understandings, you conceive that the Covenant takes in *only actual Believers*: That is indeed a part of the Covenant, but not the *whole extent* of it, as hath been proved. For as we by *deeds do purchase and convey Lands* holden in Lease or Copy to our children, yea, to children which shall be born, as well as to them that be already born; & though *our children at that age* knew not what their Fathers did for them, yet when they come to age, they *claim those Lands* by virtue of the Land-Lord's Grant and Seal annexed, paying their Rents, and doing their covenanted Services and Homage: So doth the great Land-Lord of Heaven put both us and our children into the *Copy of Heaven*, and confirms it by *Seal of Baptisme*; And when our children come to have Faith, they may *claim* the good things covenanted by *virtue* of God's Grant and Covenant made with their Fathers, *they performing the Conditions of their Father's Covenant.*

From Scripture I proceed to some *Reasons* for Infant-Baptisme.

Infants are *capable of the thing signified* in Baptisme, viz. of the blood of sprinkling; therefore of baptisme it self: If they have the thing signified which *is the greater*, why should they be debarred the *Sign which is the lesse*? It cannot be denied them upon any just ground of Faith or Reason.

Yes, say they, because Infants have not Faith nor Repentance.

You

You must adde 1. That they have not Faith, *nor ever will* *Ans.* come to have Faith. 2. You must adde that they have not Faith *nor any other means of applying Christ's blood*, else your exception is not sufficient: In men of years, it is applied by the Spirit of God, and by Faith in Infants by the Spirit alone, which is given unto them. It is the *Application of Christ's Righteousnesse* that justifieth us, not *our act* of apprehending it; the *thing applied*, not *our act of applying*: God by his Spirit in Infants doth *all things on our part*, which Faith should do, *Job .3.8.* the winde bloweth were it listeth, thou hearest the sound thereof, but canst not tell whence it cometh and whether it goeth; so is every one that is born after the Spirit, *i. e.* As the power of God is seen in the winde moving the air, so it is in the changing and renewing of us, though the *manner be hid* from us. Thou knowest not what is the way of the Spirit, nor how the bones do grow in the womb of her that is with childe, *Eccles. 11.5.* Thus much we know from Christs own mouth, that *Infants are blessed*, for *He blessed them*, *Mar. 10.16.* Shall we deny it because we know not the *manner how* they are blessed? Or shall we deny them to be reasonable creatures, because we cannot discern in them the use of reason? Or, shall we deny them to be *sinners*, because they know not *what the Law is*, nor what the transgression of the law is? We need not trouble our selves about the *manner* how Christs righteousness is applied to them, seeing God is as gracious to apply unto them the *righteousness of the second Adam*, as in *justice* he did the *sin and condemnation* of the first *Adam*.

2. That Exception about Faith and Repentance is no more a bar against the Baptism of Infants, than against the Circumcision of Infants, forasmuch as in Circumcision were required *all the same qualifications*, which you say are required to Baptism, *viz.* the inward Circumcision of the heart.

Little children must be brought unto Christ and none forbid them, and by Baptism they *do come unto him*, where the *Minister in Christs stead receiveth them*, and blesseth them, and the Lord sealeth up unto them their receiving into his favour



and grace for his *own mercies* sake without any merit of ours. *Reason 2.* Christ confirmed the Covenant made unto the Fathers, Rom. 15.8. He bettered it and no way worsed it. And when he commanded a new Seal to be set instead of Circumcision, he did it without altering the substance of the Covenant in the least degree; but now the *very substance* of the Covenant would be altered to the worse, if some persons formerly received into Grace, should by Christ be excluded; yea, and Believers children are in worse condition than in the Jewish Church, which to affirm, were not onely derogatory to Christs Grace, but against Scripture it self, which saith, *Ephes. 3.6.* That the Gentiles are *Fellow heirs with the Jews*, and of the same body, and partakers of his promises in the Gospel; of which they are not partakers, nor *Fellow heirs*, if so great a part of the Gentiles as their children should be excluded. The Infants of Jews and Profelytes at the coming of Christ had interest and right to the Covenant of Grace: And if that right be taken away, then their condition after Christ is worse than before: Shall they be *loosers* by becoming Christians? This, no sober man will affirm: Neither is this a complaining against God but against them, who would exclude, whom the Lord hath not excluded: Gods Grace is not straitned by Christs coming, therefore our Infants are not excluded.

Our last Reason is grounded on 1 Cor. 7.14. The Apostle there speaks of *such an Holiness*, which belongs to the *Corinthians* children from this ground, that one of the Parents is a Believer, and *whereof* the children of Parents being both unbelievers are not capable, but remain unclean: Now this cannot be meant of a civil holiness or cleanness, for so the children of unbelieving Parents were holy, as well as the children of Believers, seeing *holy Matrimony* is not an Ordinance peculiar to the Church. And no where in Scripture are children called *holy*, because their Parents are joyned in *holy Wedlock*, and may lawfully live together: But it is meant of a *Federal holiness*, whereby the children are joyned with God in Covenant, dedicated to his Service, have right to the means of salvation,

on, and the Sacrament of Baptism, and whereby they are distinguished from Heathens, Turks, and such other Infidels. This *Federal holiness* is transferred from the Parents to the children, *Apolinarius* P. 84. not by Generation or Legitimation, but by the *mercifull will* of God, where' y he promiseth to be a God to them and their Seed. Thus the whole Church both young and old, by virtue of Gods Covenant with them, are severed from other Nations, dedicated to Gods pure Worship and Service, and for that cause are counted holy, Deut. 14. 1, 2. Thou art an holy people unto the Lord, with Ezra 9. 2. the holy Seed had mingled themselves with the people of those Lands: The Jews were the holy Seed, the Heathens unholy, not because they were illegitimate, or wanted a civil holiness, but because they were without Gods Covenant, as Paul describeth the state of all Heathens, Ephes. 2. 11. Remember that in time passed, ye were Gentiles in the flesh, without Christ, Aliens from the Commonwealth of Israel, and strangers from the Covenant of promises.

Some at Corinth thought themselves defiled by their marriages with Infidels, though contracted before their conversion, and thereupon moved a question, Whether it were lawful to continue their marriage with the unbelieving party, or whether they must not seek a separation, 1 Cor. 7. 1, 12. *Quest.*

Paul is utterly against separation, ver. 12, 13. Let not him put her away, and let not the Wife leave her Husband: His reason is, ver. 14. Because the unbelieving Wife is sanctified by the believing Husband, though the unbelieving party be unclean before God, and is not made an holy Person, yet the use of Matrimony with her is Holy to the believing party; and of this truth, the holiness of their children is brought for an evidence to this sense, that seeing the Lord counted their children holy and in Covenant with him, the believing party might rest assured, that their abode together, and the use of their marriage is not polluted, but acceptable in the sight of God. *Ans.*

The sanctification of the Wife is but a civil sanctification in that place, i. e. she is sanctified to his use, that he ought not to put her away. Again the holiness there spoken of, is a fruit of *Object.*  
of



Of Christ  
exalted p.  
166.

of that sanctification of the Wife, whereof it will follow, That seeing the effect cannot be greater than the Cause, the Cause cannot produce a greater effect than it self, the Cause being onely a civil sanctification, the holiness of the children must be the same, thus argueth Tho. Collier.

Ans<sup>w</sup>.

Calvin in  
loc.

1. The question was, Whether the Believer were polluted by his unbelieving Wife; the Apostle saies, No, *quia pluris est pietas unius ad sanctificandum conjugium, quam alterius impietas ad inquinandum, i. e.* The Faith of the believer is of greater force to sanctifie their present cohabitation, than the unbelief of the other to pollute it. This he proveth from a greater effect and fruit of the Husbands faith, viz. The holiness of the children born of such a Husband by such a woman. The children are holy, not onely civilly, as being born of lawfull Wedlock, but federally as being severed from all children of unbelievers by speciall prerogative, holy to the Lord, consecrated unto him, whereas by nature they were aliens and unclean; according to that of Paul, Rom. 11. 16. if the root be holy, so are the branches.

The faith of the believing party sanctifieth the unbelieving Wife to bear not onely a lawfull, but an holy Seed; yea, it sanctifies the children, and severeth them from the Common condition of other children, which are prophane and unclean, without the Church, without God in the world.

2.

2. Note, That the Holiness of the childe received from one of the Parents believing, is, more than the sanctification of the Wife by her believing Husband, because such a Wife is not taken into Covenant with her Husband, but the childe is; and therefore the Apostle saies not, that such as is the sanctification of the Wife; such is the holiness of the childe: But thus, Such as is the holiness of the believing party, such is the childes holiness in respect of Church-membership; and so the Faith of the believing Husband is the cause of both these effects, viz. That his coupling with his Wife is not impure, and also that his children are holy: And this latter an evidence of the former. And thus the holiness of the childe is a sign of the mothers sanctification to holy cohabitation, and an effect of the Fathers Faith by vertue of Gods

Gods Covenant. To have said, That their children were lawfull, was no more than to have said, that their marriage were lawful, which was not the question; but to say, that the children of their *lawful* marriage were *holy*, This did infer not onely the *lawfulness* of their marriage, but the *sanctified* Use: As Mr. Bailly hath well observed of *Anabaptism*, p. 138.

Lastly, If by *holy*, be onely meant a *civill holiness*, then on the contrary, by *unclean*, must be meant a *civil uncleanness*. But when Paul saies( *else were your children unclean* ) his intent is not to make them all as an *unclean birth and impure off-spring*, which were born at *Corinth* of *unbelieving Parents*; but to shew that they are not comprehended within Gods Covenant: And so when he saies( *but now they are holy* ) he notes some *prebeminence* of the children of Christians above the *Heathens children*: though in *civil respects*, in respect of a lawfull birth, both sorts of children were equal, yet that *civil holiness being common to both*, there is a *prebeminence of the Christians childe* above the Heathens. The childe of an Infidel at *Corinth* is to day *unclean*, and the next day *holy*, in case his parents turn Christians; And what is the reason of this so *sudden alteration*? It must needs be in regard of the Covenant into which the party now believing is taken with his children, his unbelieving Neighbour with his children still remaining unclean: hence I conclude with *Calvin in loc.* Seeing our children are *exempted from the common condition* of lost mankinde, and admitted into Gods Church and Family, *Cur eos à signo arceamus?* upon what reason can we drive them from the *sign of their admittance*.

‘It is (saith a learned man) God’s great Work to Church the World, and the devills counterwork is, to Heathenize the Church. It troubles the Devil much, that

H

Children

3.

A Treatise entitled, *A blow at the root: or A discovery of Satans devices* P. 154.



‘ Children from their infancy should be under an Engagement to receive nurture and admonition in the Lord, to frequent the Ordinances and to own Jesus Christ by an external profession, if he could but contrive to prevent their coming into that Engagement, he might hope more easily to keep them out when they are grown up, than to work them out (so grown up) to a renouncing of Christianity, which yet he hath brought some unto.

*Inst. l. 4. c. 19.  
de confirmatione,  
Sect. 4.*

For a close of both the questions hitherto debated, I desire to be resolved by our Adversaries, What is meant by the doctrine of Baptism, and laying on of hands, reckoned up among the principles of Christian Religion, Heb. 6. 2. By laying on of Hands, must be understood, either the rite of confirmation, which stood 1. In instruction and examination of those who had been baptized Infants. 2. And in Praying for them, that God would continue them in the Faith, &c. This was perform’d when they grew up to years of discretion, and were called to give account of their Faith before their admission to the Lords Supper. And of this minde is judicious Mr. Calvin: And he wishes that this Rite and custome were again restored and practised in the Church of God, *Talem ergo manuum impositionem quæ simpliciter loco benedictionis fiat, laude, & restitutam hodiè in purum usum velim*; and gives weighty reasons of what benefit it would be to the Church. Sect. 13.

Or secondly, by imposition of hands must be understood, a Rite or ceremony used in the Ordination of Ministers. Now chuse which sense you please; if the latter, then you confesse that Ordination is a Scripture-principle, to be acknowledged of all Christians, and so you yield our first question; if the former sense, then you acknowledge Infant Baptism to be a Scripture-principle, fit for all men to embrace; and so you yield our latter question:

But

But why may we not understand *this laying on of hands* in both respects? and so conclude both points? *judicem docti.* It is necessary for all men to be instructed and catechized in these six principles of the doctrine of Christ, and to believe.

1. That we must *Repent of all our sins*, which are dead works, and turn from them to serve God in newness of life.

2. That *penitent persons* must believe in God, and rest on his mercy in Christ for salvation.

3. And (for the grounding of people in Religion) that they be instructed concerning the nature, use and signification of Baptism, whereby we are baptized and planted into Christ, to be partakers of the benefits of his death. Rom. 6.3.

4. And farther to be instructed, that by laying on of hands our baptized Infants ought to be trained up in the knowledge and fear of the Lord, seasoned with the principles of Christs Religion; and that for their good and the instruction of the whole Church, and for right dispensing of Gospell-Ordinances, and the means of salvation, it is necessary that a succession of Ministers be Ordained, for gathering and perfecting the Saints till we all meet in Heaven. 2 Cor. 5.10.

5. And that all Christian people be taught to believe the Resurrection of the dead.

6. And the last Judgement, whereby all men shall be judged, and eternally disposed of, according to that they have done in the body, whether it be good or bad.

O Lord our God, God of all Grace, Father of all mercies, vouchsafe for thy Sons sake, to open all our understandings, that we may conceive and bow all our hearts to embrace all



*Living Truths: And let us never be of the number of those  
that strive or rebel against the light.*

**Soli Deo gloria.**

**FINIS.**





